THE

UNITED STATES

CATHOLIC MAGAZINE

AND MONTHLY REVIEW.

JULY, 1848.

SUPPRESSION OF THE JESUITS IN THE EIGHTEENTH CENTURY.

1. *Clement* XIV *et les Jesuites.* Par J. Cretineau Joly. Paris: 8vo.
   Clement XIV, *and the Jesuits.* By J. Cretineau Joly.
2. *Pourquoi, par qui et comment l'ordre des Jesuites fut proscrit, au* XVIII *siecle, en Portugal, en France, en Espagne, et en Italie.* D'apres M. Le Comte Alexis de St. Priest. Paris: Waillie. 18mo.
   Why, by Whom, and How was the Order of Jesuits suppressed in the XVIII *century, in Portugal, France, Spain, and Italy?* From the work of Count St. Priest.

DOWN with the Jesuits, is the cry now frequently heard amid the violent commotions that shake the European continent. Among republicans the Jesuits are accused of being hostile to democratic institutions: among monarchists they are charged with being the enemies of the throne. Some denounce them under the pretence of meddling too much in political affairs: others cry out because they do not take part in such matters; and thus the inconsistency of their adversaries furnishes the ground of their vindication; while it shows that the opposition to their order is to be sought elsewhere than in its pretended incompatibility with popular liberty. The secret source of this opposition is the hatred of the Catholic church. The enemies of Catholicity have clamored against the Jesuits ever since the origin of the society: but in the eighteenth century this warfare against them reached its utmost violence in the combined elements of corruption and falsehood which then prevailed, and which succeeded eventually in wresting from a feeble pontiff an act declaratory of their dissolution. This deadly, and to a certain degree, triumphant opposition to the society has never passed away. It is still witnessed in the writings and doings of radicalism and infidelity: and its effects are more or less visible in the prejudices of those who otherwise have a respect for religion. The suppression of the Jesuits by the sovereign pontiff, is referred to as a standing argument by their ene-

mies, while it presents even to the uninformed Catholic something plausible at least, against the society. Let us then investigate this great historical question. The works which head this article will enable us to place this subject in a proper light before our readers. They will unfold to us the secret combinations and unrighteous motives which led to the suppression of the society, and prove beyond the reach of doubt that the Jesuits were the innocent victims of the combined despotism of debased monarchs and calumniatory sophists; that refusing to flatter the vices of kings or the dreams of philosophers, they were crushed amid the hate of antagonistic parties.

By a strange coincidence, the documents which furnish the materials of Mr. Cretineau Joly's work, and which so many were interested in destroying, and so many supposed to have been destroyed, fell into the same hands, which had been previously rendered illustrious by an admirable history of the Society of Jesus. "In the course of a journey which I had occasion to make into the north and middle of Europe," says the author, "for the preparation of a work entirely political; Providence enabled me to discover by means of unpublished documents, the hidden plots which brought about the suppression of the Jesuits. In the crowd of documents connected with all ages and all countries, which I procured partly by solicitation, partly by research, and partly by the spontaneous kindness of others, there were some having reference to the destruction of the order of Jesuits. As an historian of the society I felt an interest in examining into the truth and falsity of the charges against its members. I postponed my other investigations of past and present history, though very important; and determined to probe to the bottom this mystery concerning the Jesuits. After a toilsome research, I secured the first despatches; the rest flowed in from all sides. The correspondences of Cardinals and diplomatists, the instructions of kings and ministers, written testimony, letters which would give light to prejudice though blind from infancy, came forth from chancery offices, archives and portfolios in which they had slept for more than half a century. The conclave of 1769 which elected Ganganelli to the papacy, is unfolded to my view with all its obliquities."

The author was in possession of all the communications which passed between De Bernis, the French cardinal, Aubeterre, the French ambassador, and Choiseul, prime minister of Louis XV, those of Roda, minister of grace and justice in Spain, Cardinal Orsini of Naples, and Cardinal Malvezzi, archbishop of Bologna. Around these guilty chiefs gathered other secondary spirits; Campomanès confidant of d'Aranda, Cardinal Andrew Corsini, Azpuru, Almeida, d'Azara, Monino, count of Florida Blanca, D'Osma, confessor of Charles of Spain, Dufour, an intriguing French Jansenist, and Pagliarini, a bookseller, who, after being condemned to the gallies at Rome, was raised by Portugal to the rank of diplomatist. From a diligent and scrupulous study of all the documents passing between these parties, the author has constructed his work. Its publication at first gave him great embarrassment, as many whom he esteemed among the princes of the church, and even the general of the Jesuits himself opposed his purpose. The latter besought him almost to tears, in the name of his order and the Holy See, to refrain from the publication. Others equally distinguished in the church took different views and supported them by venerable authority. Justice at last overcame all other considerations; he was unwilling that the innocent should be the victims of injustice, while the guilty parties were set up by their accomplices as models of probity and virtue. The only charity that a historian can practise is justice.

The second work that we have indicated, is an abridgment of a history written by Count Alexis de St. Priest, lately

peer of France. The writer was no friend to the Jesuits: he undertook to examine the question of the suppression, principally in its diplomatic aspect, with the expectation of discovering in the history of the times, the evidence of those dangerous principles and crooked acts which have been imputed to the society by its enemies, and have been made a pretext for the general outcry against it. But, after all his researches, this evidence did not appear. He found, on the contrary, that the abolition of the society had been produced by causes altogether different from the supposed corruption of its members. His testimony, therefore, founded as it is upon a diligent investigation of the subject, and coming from one rather unfavorable to the Jesuits, cannot fail to be considered as a triumphant vindication of their order. The work of J. Cretineau Joly fully concurs, in the main, with the statements of M. St. Priest, and as it takes a more general view of the question, we shall confine ourselves to it in the following narrative. The labors of either historian will be sufficient to prove the truth of Count Montalembert's declaration, that the proscription of the Jesuits in the eighteenth century was "the greatest iniquity of modern times."*

So long as the Jesuits had to labor and battle only against the instinctive cruelty of savages, the periodical hate of Huguenots, Jansenists and Universities, they were always equal to the separate or combined attacks of their adversaries, and often filled their ranks with division and confusion. Proclaiming the principle of obedience to constituted authorities, they had found support with scarcely an exception under all forms of government. But a new species of contest was now to begin: a new ally was added to their old enemies, a new school, which flattered kings whilst it sapped their thrones, and destroyed morality by glorifying vice and calumniating virtue. A feeling of selfishness stole over the souls of monarchs; they slept upon their thrones, indulging in an inglorious ease which brought death upon their dominions. Rather than awaken from their royal laziness, they suffered first one and then another to weaken the sinews of government. For the sake of ease they consented to be mere ciphers, and when they exerted their drowsy energy, it was in behalf of evil. In this decline of social security, in the decomposition of power which the philosophers of the eighteenth century denominated progress, the Jesuits were marked as the first objects of their intolerance. To strike at the heart of ancient unity, the dead body of the Society of Jesus must first be passed over, and heaven and earth was moved to accomplish the unholy purpose. Unbelievers pretended faith in the church, Gallicans condescended to proclaim the infallibility of the pope, and extremes appeared to be uniting. A league was formed embracing all the follies and reveries, all the errors and prejudices of the times. The enemies of monarchies combined with the ministers of kings, the propagators of impiety with prelates who had only capacity for harm. The Jesuits opposed this formidable array, sometimes with boldness and sometimes with moderation, but did not disguise their apprehensions, that so many assaults so skilfully combined would finally crush them; yet they struggled on in their efforts to preserve the faith of the people. They threw themselves into the arena, and without measuring the strength of their enemies, wrote and spoke continually against their designs. The innovators embarrassed by the learned discussions to which Father Bertrand and other disciples of St. Ignatius invited them, were obliged to unmask their batteries prematurely. It would have suited them better to have concealed and denied a little longer, the projects which were thus

* It may not be amiss to state that the ecclesiastical authorities at Rome have expressed to J. Cretineau Joly their high approbation of his effort to vindicate the Society of Jesus, by disclosing to the world the true causes of their suppression.

brought to the knowledge of government. The French parliament showed itself so far hostile to the philosophers as to proscribe their works, but individually its members encouraged and praised, what in their corporate capacity they denounced. The Jansenists, supported by the magistracy dragged each sacerdotal conflict before the bar of the grand chamber. They lived in opposition to Catholicity, yet wished while they died impenitent to be absolved by its sacraments. They denied the authority of the church, yet in a spirit of derision would ask its aid in their last moments. The refusal of the sacraments consequent upon this state of things, served them to keep alive public malignity. The bishops, the clergy and the religious orders persisted in their duty, though in its discharge, abuses and excesses may sometimes have been committed. Some pushed their precautions even to intolerance, while in such cases the Jansenists and philosophers affected to see nothing but the machinations of Jesuits. Parliamentarians, Jansenists, and Encyclopedists were banded together to crush the Society of Jesus. These discordant intelligences, united by a common purpose, fearfully clouded the horizon of the order; yet when the storm first broke forth, it was from a direction where it was least expected; Portugal led off the first Catholic attack against the Jesuits.

Sebastian Cavalho, known in history as the Marquis of Pombal, was a man who by dint of energy and political talent, rose from an humble beginning to be the prime minister of Portugal. To perpetuate his influence over the weak and timid mind of Joseph I, he filled it with imaginary stories of plots against his life. He was proud, vindictive and despotic, and had during a sojourn in England and Germany imbibed a bitter hatred for religious orders and the ecclesiastical hierarchy. The nobility of his country repelled him, and thus made him their enemy. John V had always excluded him from power, but upon his demise the crown devolved upon Don Joseph, who, like nearly all the monarchs of his age, was imbecile, voluptuous and timid. Pombal now became all at once minister of state for foreign affairs, and soon after premier.

From this time, the Jesuits who had admired his talents and aided his promotion, were abandoned by this ungrateful hypocrite and doomed to destruction. His first step was to alarm the apprehensions of his timid sovereign, so far as to induce him to ordain, that an attempt on the life of a minister of state, should be assimilated in enormity to an attempt upon the life of the king himself. Armed with this decree, which enabled him to wreak his vengeance and his hate against nobility, gentry, ecclesiastics and every one that was odious to him, he lined the Tagus with prisons and filled them with the victims of his tyranny. The timid king believed that these arrests were caused by involving his own safety, and trembling for his own life, he left Pombal in the uncontrolled exercise of his iniquities. Seeing that those who even murmured against this stretch of authority were cast into prisons, others warned by their punishment kept their peace.

In his career of cruelty the great dread of Pombal was the Jesuits. He feared lest by the credit they enjoyed with the court and the people, they might sooner or later, effect his ruin. As the Fathers were too strong in the affections of the nation to be openly attacked, to impair their character Pombal had recourse to intrigue. He again assailed the monarch on his weak side, and cautioned him against the ambition of his brother, who, he intimated, was aiming at the throne, favored by the people and seconded by the Jesuits. The king already envied his brother his chivalrous grace, and Pombal by mixing up the Fathers of the society with this imaginary plot, weakened their hold upon the royal confidence. When he thought the monarch's distrust was sufficiently excited, with an injunction of inviolable secre-

cy he placed in his hands the various works written against the society. To Joseph these books had all the attraction of forbidden fruit.

Having poisoned the king's mind, he next tried the experiment with the people. He flooded Portugal with all the works that had ever been written to tarnish the good name of the Jesuits, and when he judged that his scheme had sufficiently succeeded, with unparalleled effrontery he imputed to the Fathers his own persecuting policy, of which some among their best friends were the victims.

Having established a monopoly, under the name of the Maranon company, to gratify an inordinate avarice which was too slowly enriched by confiscations, he banished Fathers Fonseca and Ballaster for exposing to the merchants its deplorable consequences, and unmasking his hate, he began to speak openly of destroying the order. His iniquitous design was checked by the earthquake which occurred in 1755, spreading mourning and ruin throughout Lisbon. The consternation created by this calamity made Pombal himself humane for the first time, and smothering his hatred, he was seen vieing with the Jesuits in their efforts to alleviate human misery. The devotion and sacrifices of the order of Jesus, on this trying occasion, endeared it more than ever to the hearts of the people, and the blessings poured upon the heads of the Fathers penetrated to the throne itself. Joseph was filled with emotions of gratitude and returning love; he recalled the exiled Fathers Fonseca and Ballister, while Father Malgrida, so specially prized for his heroic devotion to the sufferers, gained sufficient influence over his lethargic nature, to bring it back to sentiments of piety. This change of the royal heart deranged the plans of Pombal. But though a common calamity had blended the zeal of the Jesuits and the minister, the danger once passed, the minister regained sufficient empire over the fears of his timid master, to procure the banishment of Father Malgrida. From this attack, Pombal advanced to new ones. He scoured both hemispheres for accusations against the Jesuits. The Jansenists and philosophers furnished Europe its contingent of charges; he gave them in exchange such as he invented for South America. The minister had no love for the philosophers of the eighteenth century; their ideas of liberty, the only bright ones in their chaos of dark thoughts, made him uneasy in his career of despotism; yet in warring with the disciples of Loyola, he made himself their unconscious tool. Pombal would have been satisfied with introducing the Anglican form of worship; the philosophers would have consecrated atheism itself. Yet they mutually supported each other in their assaults upon the social edifice; each found in the Jesuits a common enemy. In Portugal the destruction of the Society of Jesus was made easy by the cruelties and humiliations heaped upon its friends, yet not so certain but that new calumnies had to be resorted to before its accomplishment.

Rumors of gold mines in the Reductions of Paraguay* had at different times

* The towns formed among the Indians, converted to the Christian faith, were called *Reductions*. In Paraguay, they were situated on the Parana and Uruguay rivers. The achievements of the Jesuits in South America, as elsewhere, have deservedly won the admiration of mankind. In the centre of the most savage barbarism they founded, with no other cement than their sweat and their blood, Christian republics surpassing even the Utopias of Plato, Bacon, and the illustrious author of Telemachus. With no other motives than God's glory and the welfare of mankind, with no other weapons than the Gospel, they braved the fury of the elements, traversed the most inhospitable regions, battled against the passions and persecutions of men, and at length brought under the yoke of Christ and into habits of perfect civilization, a people who exceeded in savageness the wild beasts of the forest. The virtues of this Christian people, the admirable order that reigned among them, their perfect happiness amid the blessings of religion and the exercise of every useful art, may justly be said to have formed the most wonderful and beautiful system of civilization that has ever been achieved by the influence of Christianity. The Jesuits began their labors in Paraguay towards the close of the 16th century, and on the Parana and Uruguay rivers alone, not to mention their many other successes, they formed thirty *reductions*, containing a population of 133,000 souls.

been spread through Europe, these had been contradicted by a Spanish commission, appointed to investigate the matter on the spot, but still like all wonderful stories they had many believers. Gomez Andrada, governor of Rio Janeiro, considered that the Jesuits would not have watched so carefully the Reductions of Parana, if they had not wished to conceal from the indiscreet the traces of this imaginary treasure. Full of credulity he conceived the project of an exchange of territory, and prevailed with the court of Lisbon, to cede to Spain the beautiful colony of San Sacramento for the seven Reductions of Uruguay. The proposal was too advantageous to Spain not to be accepted; and a lovely country commanding the navigation of a river was bartered for sterile plains. But this was not all; as if the contracting parties had the power to traffic in the inhabitants as well as the soil, it was stipulated, that the population should be transferred to a desert and uncultivated region. The Jesuits were the fathers, friends and rulers of these neophytes, yet to them was entrusted the thankless duty of preparing the minds of this injured people for submission to this great injustice. They communicated the terms of this treaty to the caciques, who all exclaimed, that they preferred death upon the soil of their fathers to an exile that was to have no end. The Fathers listened in sadness to their touching remonstrances, and it must be regretted that they did not encourage them to strenuous resistance, instead of seeking to soften their indignation. Yet Pombal, although the Fathers in a spirit of loyalty to their temporal superiors, did violence to their own feelings, denounced them to Europe as dangerous men, who had fomented a spirit of insurrection and insubordination among the aborigines. In this charge, which the world would now justify if true, some Catholics even had the recklessness to unite. Schœll, a Protestant historian, has dealt more justly with these injured Fathers. "Because twelve or fourteen thousand men," he says, "skilled in arms, and provided with cannon, refused to submit to a decree of expatriation, people refuse to believe the Fathers who averred that they did all in their power to engage them to submission. It is proved, nevertheless, that exteriorly at least they used all the necessary means for this purpose. But we may well suppose that their exhortations, repugnant to their feelings, were not expressed with that warmth which might have been look-for under different circumstances." Pombal, however, in the face of the truth, wrote pamphlets, which he spread through the peninsula and Europe, to prove the seditious and ambitious character of the Jesuits in South America. In Portugal his power and his threats prevented an exposition of his falsehoods. He sought to enlist some members of the Spanish government in his career of calumny, but with the exception of the Duke of Alba, he found only men indignant at his audacity. His writings were by different Spanish decrees branded as libels and ordered to be burned by the hangman. Zevalos, the Spanish governor of Paraguay, had enlightened Spain as to the true state of the Reductions. During his wise rule of the province he restored peace, but could not bring back that primitive innocence and docile piety, which the Fathers had inspired, but which commerce with European traders had destroyed. The Indians had learned to treat the ministers of religion with disrespect, yet could not withal be induced by any seductions to accuse the Jesuits of fomenting sedition or rebellion. To the inducements offered them to accuse the Fathers before the magistrates, they replied that they would not so far tamper with their consciences, and their chiefs declared that the Fathers had well nigh lost the confidence of the Indians on account of their

These conquests to the faith, with continual accessions, were held in the most flourishing condition during one hundred and fifty years, until such demons as Pombal, the enemies of God and man, undertook to destroy them by brute force.

advocacy of peaceful submission to the treaty.

Having aspersed the Jesuits in South America, Pombal shifted the war once more to Europe. He sought at Rome for instruments for his next blow. At that time, 1757, Benedict XIII of the family of Lambertini occupied the chair of St. Peter. He had been an elevé of the Jesuits, and though he differed from them on the question of Chinese ceremonies, this circumstance had not affected that esteem which he had always expressed for their order. Cardinal Valenti, his celebrated Secretary of State, was friendly to them, but the pope had for his intimate adviser, another cardinal who showed a marked dislike for the fathers and the institute. This was Dominic Passionei, a man of superior mind, but always contentious and unyielding, the effects of whose antipathies* the Jesuits had for some time experienced. Pombal knew his sentiments and made his arrangements accordingly. A Capuchin named Norbert, afterwards Abbé Platel, who had visited the Indies and America and been affiliated with all the Protestant sects, had published in 1744 a work entitled "Historical Memoirs of the affairs of the Jesuits." This book had been censured by a congregation appointed to investigate its merits, of which congregation Passionei and Ganganelli, afterwards pope, were members. Passionei had dissented from the decree of censure and accompanied his dissent with a protest to the pope. Norbert's book had charged the Jesuits with trading for gain in the most costly merchandizes of the east; but instead of verifying his charge by facts, he referred to a letter written by a governor of Pondicherry, to be found in Duquesne's voyages. According to Passionei, Norbert was blameless, not because he had not made a false charge, but because he made no accusation on his own authority.

The trading which is interdicted to clerks and religious by the canons of the church, and to members of the Society of Jesus by the institutes of St. Ignatius, consists in buying to sell again and not in vending the productions of one's own domains. In the colonies of Paraguay, however, to protect the confiding nations from the impositions of speculators, more commercial latitude was allowed the clergy than in other places. The bishops of Paraguay acknowledged on various occasions the disinterestedness with which the fathers discharged their trust. Their vigilance had enabled them to frustrate the dishonest calculations of traders, based upon the simplicity and incapacity of the neophytes. The participation of the Jesuits in the commerce of the Reductions was ordered by a decree of the Spanish government itself, dated 28th December, 1743. Though the charge of trafficking was utterly false, yet Pombal revived the exploded slanders of Norbert, and, seconded by Cardinals Passionei and Archinto, obtained from Benedict XIV in his last sickness a brief appointing the Portuguese Cardinal Saldanha, a protegé of Pombal, visiter of the houses of the Jesuits in the kingdom of Portugal.

In the midst of his sufferings Benedict became uneasy lest the brief of reform might be abused by jealous and vindictive spirits. He therefore dictated to Archinto some instructions for Saldanha full of justice, in which among other things he charges him to act with discretion and courtesy, to consider every allegation maturely, to be cautious how he was influenced by the suggestions of the enemies of the institute. The instructions did not suit the designs of Pombal, and were irreverently thrown aside as the ravings of a dying man. The pope's brief, which was signed on the 1st of April,

* D'Alembert, page 38 of his work on the destruction of the Jesuits, thus adverts to Passionei's dislike for them. "It is said that Cardinal Passionei carried his aversion to the Jesuits so far, that he would not admit a single one of their works into his beautiful and extensive library. I am sorry for the library and its owner; the one has lost many fine works, and the other, though he may be a philosopher in other respects, has shown himself very little of one in this instance."

1758, was not communicated to the Jesuits until the 2d May following, on the 3d Benedict XIV died, his mind troubled with the fear of having overstepped his duty.

The news of this brief was a blow that struck the Jesuits to the heart. To confide the reform of a religious society having no need of reform, to a minister who had sworn to destroy them, was to cut it away from all hopes of justice. The Jesuits had defended the church and now they were abandoned to its enemies. Saldanha, the instrument of Pombal, in the prosecution of his work surrounded himself with the most determined enemies of the institute. The fathers presented themselves to their inquisitors without any other arms than the cross, without any other support than the rectitude of their lives. Saldanha had placed all the authority with which he was invested at the mercy of Pombal, who was fired with new wrath at being foiled in a recent effort to effect a matrimonial alliance which would give the crown of Portugal to the duke of Cumberland and subvert the Catholic religion. With culpable precipitancy and manifest injustice, the commendable care with which the Jesuits watched over the commercial interests of their neophytes in Paraguay, and which was in accordance with the mandates of popes and monarchs, was tortured into an ecclesiastical offence. They were declared convicted of the charge preferred by the minister. Nothing else could have been looked for, in a trial where power and hate were predetermined to condemn. The books, accounts and correspondences of the order were ransacked for proof, without the discovery of the smallest tittle of evidence. The minister, supported by the decision of his creatures, by threatening the cardinal patriarch of Lisbon with royal displeasure, induced him to interdict the Jesuits in the whole extent of his diocess. A few days after issuing his interdict, the patriarch who was then old and infirm died, and Saldanha was rewarded with a see he had for some time coveted.

On the seventh of June, 1758, about a month after these occurrences, Cardinal Rezzonico was elected pope and took the name of Clement XIII. He was a priest of lofty virtue and expanded heart such as the church has so often seen at her head. A few weeks after his installation, Clement XIII found at his feet Father Ricci, the newly elected general of the Jesuits, who placed in his hands a memorial complaining of the injustice that had been heaped upon the society in Portugal, and demanding an impartial investigation of all the charges imputed to its disciples. His petition was granted as a just request which man should not deny to his fellow man. A congregation was appointed whose decision entirely acquitted the Jesuits of all the charges which had been brought against them. While Pombal's hopes were jeoparded by this decision an unforeseen event gave new strength to his tottering cause.

As Don Joseph the king was returning in his carriage from the palace of the marquis of Tavora, he was shot at and received a wound in his arm. The marquis of Tavora, whose wife the king had seduced, was suspected of being the perpetrator of the deed. The most accredited account of this matter fixed the guilt of this attempt upon two servants attached to the house of Tavora: but Pombal had so mystified the event that some doubted its reality altogether, while several histories attributed the whole plot to the minister himself. Pombal caused every nobleman to be suspected whom he either hated or feared, and charged the Jesuits with being parties and privies to the whole plot, reviving against them the accusation of fomenting rebellions and encouraging regicide. The minister created a special tribunal for the trial of the suspected noblemen and constituted himself its president. The accused were cruelly racked and tortured to extort from them confessions of guilt, and after exhausting his

cruelty in this way, Pombal with his own hand wrote out their death warrants.

The Jesuits were to have their turn next. On the eve of the execution of the nobility, the minister denounced the fathers as instigators of the attempt upon the king's life, and accomplices in the guilt. The provincial of the order and several of his most distinguished associates were cast into prison and tortured upon the rack. The hypocritical minister would persuade the public, that his tyrannical course was dictated by a desire to purge the society of the innovations which had been made upon its primitive rules. Thus says Voltaire:* "What was strange enough in the almost universal disasters which befell the Society of Jesus, was, that while it was proscribed in Portugal for having degenerated from the spirit of the institute, it was denounced in France for its too strict conformity with its rules."

To the arrests of Jesuits already made, Pombal added innumerable others, and followed them up by the sequestration of their colleges and effects. By means of their property he was enabled to reward episcopal complacency, to purchase the army, and to get up festivals to divert the minds of the people. In this way more than 1500 Jesuits despoiled of every thing were thrown into prisons, while an expression of pity for their misfortunes was made a crime punishable with death or banishment. This inhuman treatment, not confined to the kingdom, was practised towards the Jesuit missionaries scattered over the various colonies dependent on Portugal. They were forcibly torn from their neophytes, and driven to the nearest ports, where without adequate provisions or supplies they were crowded into ships and conveyed to Lisbon. Ignorant of the cause of this sudden violence, they were hurried to prison under the escort of soldiers, who, less cruel than the authorities, in very pity for their destitution, often shared with them their scanty meals.

* Age of Louis XV, vol. 12, p. 354.

This state of things became too burdensome to Portugal to endure for any length of time. To make the cruelty less onerous to the nation, in April, 1759, Pombal sent to the pope a letter from Joseph in which the king declared his intention of expelling the Jesuits from his dominions. Impatient at the pope's delay in responding to this letter, and afraid of an unfavorable answer, this unprincipled minister, to deceive the king, procured through Almada the Portuguese envoy at Rome a forged brief, which sanctioned the confiscation of the society's property and the punishment of its members with death. This audacious forgery did immense injury to the fathers, not only in Portugal but throughout Europe, and until the detection of its spurious character shut the mouths of the Jesuits every where. Pombal, who had been undecided for a time as to what country he would drive the Jesuits, at last determined to cast them upon the Roman shores. Without provisions and without any comforts they were hurried to the mouth of the Tagus, where they were crowded into merchant vessels. Their supplies soon failed, but adverse winds refusing to second the designs of the minister drove the ships into Spanish and Italian ports. Wherever they stopped a cry of pity went forth for these proscribed exiles, and charity pouring her abundance upon them and restored their failing strength. On the 24th of October, 1759, these persecuted men, to the number of three hundred, landed at Civita Vecchia. The kindness with which they were treated at other points of their voyage arose in Civita Vecchia to enthusiasm. The magistrates attended to their wants, and the religious societies vied with each other in tendering them fraternal hospitality. Such was the fate of the professed of the order; as to the young Jesuits, Cardinal Saldanha arrogated to himself the right of dispensing them from their vows. The greater number resisted the seductions of power, and Joseph de Carvalho a relation of Pombal headed a

movement encouraging them to imitate the example of the professed of the institute. They sustained themselves with courage and were incarcerated by the agents of Saldanha. At Goa, where the cupidity of Pombal commenced the spoliation of the tomb of St. Francis Xavier, his agents reassembled the Jesuits of the east, and crowding them into a few galliots left them to wander upon the high seas.

Thus fell the society of Jesus in the dominions of Portugal. Driven from their own country, they were hailed as martyrs wherever they went. "In spite of the suspicions cast upon the Jesuits in Portugal," says Schœll, "one thing is certain, that the reproaches with which Pombal assailed them were of a trifling character. The minister's attacks were for the most part made with the weapons of falsehood, calumny and exaggeration, rather than the sword of fairness and good faith."

The facility with which the minister of state in Portugal had cajoled the king, the assurance with which he eluded the entreaties and decrees of the holy see in favor of the Jesuits, gave great encouragement to their enemies throughout the rest of Europe. The philosophers, the Jansenists and the parliamentarians, while they blamed Pombal for his heartless cruelty and stupid despotism, began to hope that with milder treatment they would be able to effect the same result. In France the worn out libels and falsehoods which the Protestants had originated, such as the fables of Ambrose Guis and Father Henry, had been treasured by the Jansenists who now revived them. Nor were these the only materials from which prejudices against the institute were to be created. The storm gathered from many points. Old enmities, young hopes, philanthropic illusions, visionary fancies, ambitious aspirations, all concurred to hasten their ruin. They were the mark at which all aimed their blows. Voltaire was their elève and attached to them, but he sacrificed his affection to the vast designs of himself and colleagues. D'Alembert pursued them with argument, Voltaire with raillery, the Jansenists with feelings of untiring hatred. Buffon disdained to associate himself with this league, and Montesquieu who kept aloof from it, died in the arms of Father Bernard Routh. Rousseau remained neutral, refusing to join the enemies of the society. "I am abused," he writes to Christopher Beaumont, "for declining to unite with the Jansenist party, and for being unwilling to write against the Jesuits whom I do not esteem, but against whom I have no cause of complaint, and whom I see persecuted." These exceptions did not mitigate the attacks upon the institute. The kingdom of St. Louis, was not governed by executioners until it had been first misled by these sophists. Regardless of a monarch who was gouty and prematurely old; whose mind naturally strong, slumbered in voluptuous apathy; they imputed all kinds of charges to the Jesuits. Louis XV could see the evil; and even designate the remedy which he lacked the energy to apply. His life was spent between debauchery and remorse.

In 1757 an attempt was made to assassinate the king by a man named Damiens. The Jansenists at once charged the crime to the Jesuits and renewed the old accusation of their being advocates of king-killing. Voltaire recoiled at this palpable slander. "My brother," he writes to an associate in iniquity, "you know that I have not dealt gently with the Jesuits. But I shall raise posterity in their favor if I accuse them of a crime from which they are exculpated by all Europe and Damiens himself. If I wrote otherwise I should be but the vile echo of the Jansenists." While suffering from the effects of the assassin's wound, Louis XV turned his thoughts to religion, but yielded again upon his recovery to the disgraceful influence of Madame Pompadour. This infamous courtesan, knowing how odious she was to the members of the royal family,

wished to propitiate them under the garb of sanctity. After many hypocritical demonstrations, which deceived nobody, she presented herself at the tribunal of penance and solicited absolution. Her scandals, however artfully she sought to conceal them, were notorious. The Jesuit father, Sacy, to whom she applied for spiritual relief, refused it, as did Perusseau and Desmarets to the king himself. This refusal placed the fathers and their society in still further peril, yet nothing could induce them to recede from their purpose. Madame Pompadour hoped to find the holy see more pliant than these intractable casuists, and wrote the pope such a letter as she hoped would draw down censures upon their heads. In this she was mistaken; but this affront of the Jesuits gave a new ally and new strength to the enemies of the society. The events in Portugal added still further to their presumption. The parliament had observed with what passiveness the Jesuits had acted in the persecutions of Portugal and imagined that those of France would behave with the same abnegation.

The coalition of Jansenists, state officers, philosophers, magistrates and courtesans, was waiting only for a plausible pretext to put in motion its evil intentions, when an event of the most unexpected kind furnished the occasion for attack. The charge so often imputed to the Jesuits of engaging in mercantile speculations, and which their enemies had never been able to establish, was brought home against an individual of their order, who resided in the island Martinique in quality of superior. This was Anthony La Vallette, a descendant of the grand master of Malta, who in embarking in commercial affairs violated the rules of his institute, and for so doing was expelled from the Society of Jesus. After his dismissal from the order, La Vallette removed to England, and though detached from the society and censured by its members, he always assumed the sole responsibility of his acts and exonerated his associates from all blame or participation. This he did freely in Protestant countries, though often importuned by its enemies to criminate his order. The misconduct of La Vallette gave a rare opportunity to the combined foes of the society to push it on to insolvency and ruin. The principal part of La Vallette's creditors in concert with the Jesuits endeavored to repair the mischief he had made. More than seven hundred thousand francs had been paid, and it was possible to arrange the balance so as to ease all interests concerned as much as possible. A project for this purpose had been subscribed, which was impeded by unfortunate differences of opinion in the society. Some refused to make the order liable for the debts of La Vallette, while others believed that it was proper to stifle at any sacrifice an occasion of scandal. In this state of affairs, parliament glad of the opportunity took the matter in hand. It had to pronounce on the conduct of a bankrupt individual, it chose to transcend this limit and raise a religious question. In its action parliament forgot the unpaid creditors of La Vallette and invested itself with the mission of judging the institute. Three counsellors were appointed to examine the dreadful and mysterious constitutions which no one ever saw, and yet of which the philosophers, the Jansenists, and each member of parliament had copies in their possession. A decree was obtained in favor of the creditors of La Vallette against the society, which was never executed for their benefit, and only served for the overthrow of the Jesuits. They had paid such debts as had matured and were disposed to arrange for the balance as they fell due, when parliament by its decree rendered them insolvent. The important matter with parliament, and for which creditors were forgotten, was the examination of the constitutions of the society. Its commissioners with those appointed by the king demanded a modification of certain fundamental rules laid down by St. Ignatius.

The fathers, generally so passive, refused to trifle with their constitutions. They had abandoned their fortunes to the mercy of their enemies, but they would not entrust them with their honor and their conscience.

For their stand in this matter, which was in opposition to the wishes of Louis XV, they were accused of being in permanent revolt against their sovereign, and the old charge of justifying regicide was revived. Madame Pompadour, and Choiseul, who had lately become minister of state, did all in their power to encourage animosity against the Fathers. They employed Chauvelin, a Jansenist by conviction, a courtier by interest, and through a thirst for praise, the friend of the Encyclopedists, to unite the elements of hate which threatened the society, and by their influence he was appointed by parliament one of a committee to examine its constitutions. His report, which was a regular denunciation, accused the Jesuits, ancient and modern, of the most pernicious doctrines both of dogma and morality. These charges were followed by new ones, and new inquiries were ordered. Decrees succeeded each other with such precipitancy that the king interfered, but through the encouragement of Choiseul, parliament disregarded his edict. In the tenderness of its love, parliament undertook to defend the church against the church itself. For two hundred and forty years, the Jesuits had existed in the centre of Catholicity. They had covered the whole world with their evangelical labors. Nineteen sovereign pontiffs had borne cheerful testimony to their efforts and their doctrines. But parliament heeded not the triumphs they had won for Christianity; it wished to condemn the Society of Jesus, and proclaimed it an enemy to the church in spite of the church, an enemy to Gallican liberties and to all authority. It forbade all subjects of the king from entering the Company of Jesus, and restrained the Jesuits from giving public or private lessons in theology.

The Jesuits in France, like those in Portugal, remained silent and passive under the indignities they endured. The council to which the king had confided an examination of the constitutions of St. Ignatius, at last, considered it becoming to ask the decision of the church upon a question so thoroughly spiritual. In this they differed from the parliamentary commission, which rejected the co operation of the clergy. They submitted seven questions to the decision of the hierarchy, referring to the conduct, doctrines, instructions, and usefulness of the Jesuits, and also to the extent of the superior general's power and authority in France. Fifty-one cardinals, archbishops and bishops assembled in council to consider these questions, and on each question pronounced in favor of the Jesuits. There were but six voices in the minority, and of these, the bishop of Soissons alone demanded the suppression of the Jesuits. Such was the decision of the bishops interrogated by the commissioners of Louis XV; to their judgment seventy other bishops gave in their adhesion in a letter to the king. In the vain attempt to conciliate matters, the monarch sustained the views of the meagre minority! By his edict he declared the Fathers of the Society subject to the Ordinary, to the regulations of the state, and prescribed the manner in which the general should exercise his authority in France. Parliament refused to register this edict, and Louis influenced by Madame Pompadour and Choiseul consented to its withdrawal.

In order to draw off the minds of the people from the disasters which befell the French arms upon the high seas and in the colonies, Choiseul thought it politic to push still further the animosities against the Jesuits. The Canadas and some of the West India islands were to be ceded to England, and to avert popular dissatisfaction, says D'Alembert, himself one of the promoters of this kind of tactics, "another subject of entertainment was furnished, just as Alcibiades cut off his

dog's tail to prevent the Athenians from discussing more serious affairs." In this spirit, parliament in April, 1762, shut up the forty-four Jesuit colleges, and at the same time flooded the capital and departments with pamphlets and works, filled with the most monstrous calumnies; one of these pamphlets, of special notoriety, was repudiated by the pope and the bishops, and refuted by the Jesuits, who demonstrated that they contained not less than seven hundred and fifty eight falsified texts. In the mean time the clergy of France came together in Paris in extraordinary assembly. Engaged abroad in disastrous and expensive wars, the State appealed to this body for pecuniary aid, who responded by cheerfully voting subsidies. But in presenting themselves before the king, they laid at the foot of the throne the wish of the assembled clergy and of Catholicity, and that wish was, the preservation of the Jesuits. Their appeal was eloquently earnest, and while it denounced the slanderers of the society, exalted the learning and the virtues of its members. This appeal had no effect in staying the arm of persecution. It was presented in May, 1762, and on the August following, parliament after reiterating its calumnies in a new decree, commanded the Fathers to renounce the rule of their institute, prohibited them from wearing their habit, or living in communities, and restricted them from exercising ecclesiastical functions, unless they denounced under oath the constitutions they had sworn to obey. By the same decree their goods were confiscated, their churches despoiled, their libraries scattered, and they driven from their houses. Thus did tribunals calling themselves Catholic give a fatal example, which has called down the reproaches even of Protestant historians. "This decree of parliament," says Schœll, "is too visibly marked by passion and injustice, not to be discountenanced by all unprejudiced men. To require the Jesuits to advocate what was called the liberties of the Gallican church, was an act of tyranny; for however just they may be in principle, they were according to the opinion of the most learned doctors, at best problematical and by no means articles of faith. To force the Jesuits to repudiate the moral principles of their society, was to decide despotically a historical fact which was a manifest falsehood and forgery. . . . . These men whom their enemies accused of making a sport of religion, were too conscientious to take the oath required of them, and of four thousand then in France, but five submitted to its exactions." By this noble stand the Jesuits have truly become their own best eulogists.

The Company of Jesus existed no longer in the Most Christian kingdom. "I open history," says de Lamennais, "I behold accusations against the Order of Jesus, I search for proof and find only a most brilliant justification." Up to the moment of their suppression, Clement XIII had by repeated rescripts and tender prayers endeavored to arouse the sleepy courage of Louis XV. But when notified of the decree for their destruction, the pope considered that he had a higher and holier duty to perform. The bishops of all parts of the world besought him to take in hand the cause of the church, he responded from his heart to the wishes of Catholicity, and published the bull Apostolicum. From his exalted throne he raised his voice. "We repel," he said, "the heavy injury which has been inflicted at the same time upon the church and the holy see. Of our own motion and certain knowledge we declare that the institute of the Company of Jesus, breathes the highest degree of piety and sanctity, although it falls into hands which after they have disfigured it by wicked interpretations, do not fear to characterize it as impious and irreligious; thus insulting the church of God in the most outrageous manner, accusing it of being so far deceived as to judge and declare that which in itself is both impious

and irreligious, to be pious and pleasing in the sight of heaven."

What little the powerless Louis could do for the amelioration of the fate of the Jesuits, was soon ended by the events of the Spanish peninsula. The anger of the king of Spain against the Society of Jesus, gave Choiseul and the parliament a pretext for further mischief, and the Fathers already scattered through France were banished entirely from its confines.

Charles III, of Spain, was a religious prince, and was endowed with most of the qualities which could make a people contented. At Naples, as at Madrid, he had always been an admirer and friend of the Society of Jesus. He had rejected the calumnies of Pombal and denounced his tyranny. Don Manuel Roda, who owed his elevation to the Jesuits, was Spanish ambassador at Rome, and though avowedly their friend, plotted there secretly their ruin, with the prelate Marefoschi, secretary of the propaganda, and d'Osma, the king's confessor. When Roda was recalled and made minister of grace and justice, it was believed throughout Rome that a new enemy had risen up against the Company of Jesus. "The time is not come," he would say to those impatient of action, "wait till the old woman dies." The old woman was the queen mother of Spain, then an octogenarian.

In Spain as in other countries, the enemies of the Jesuits, few but influential, only sought the occasion to accomplish their destruction. A popular outbreak occurred in Madrid in March, 1766, caused by certain odious measures, introduced by the Marquis of Squillaci, a Neapolitan and minister of state. In consequence of the popular violence, the king was obliged to withdraw to Aranjuez. The indignation was on the increase and more than one danger threatened, when the Jesuits, strong in the affections of the people, threw themselves into the melée and succeeded in appeasing the tumult. Charles III returned to his capital humiliated at the thought of having fled, and perhaps still more mortified to owe the restoration of order to a few humble priests. The king was received with joy; but he had around him men who, leagued with Choiseul and the philosophers, sought to turn this affair against the Jesuits. The Marquis of Squillaci was succeeded in his office by the Count d'Aranda, a man of abilities, who had for a long time been leagued with the Encyclopedists. "Inebriated with the incense which the philosophers burned before him," says Schœll, "he reckoned no glory so great as that of being ranked among the enemies of religion and thrones." Grimaldi, Roda, Campomanès, the creatures of D'Osma, with the Duke of Alba, the minister of Ferdinand VI, shared with D'Aranda in the hate of Jesuits and the thirst for innovations. Portugal and France had extirpated the Jesuits; it would not do for d'Aranda and Alba to be behind their friends abroad.

The Spanish ministry, of which d'Aranda and Grimaldi were the soul, had no sympathies in common, save on one point, and that was in ridding themselves of the Jesuits. D'Osma, the king's confessor, with an ardor of hate which his convent never inspired entered into the coalition. The secrecy with which this league acted, makes it a matter of doubt what was the motive which first excited the king to such implacable hostility against the Jesuits. Some impute it to the outbreak at Madrid, while others affirm that it originated in a plot concerted by d'Aranda and Choiseul, which had for its basis the pride of a son who did not wish to blush for his mother. This plot was consummated by the aid of D'Azara, the Spanish ambassador at Rome, who forged a letter in the name of Father Ricci, superior general of the Jesuits, in which the general is made to affirm, that he had collected documents which proved beyond a doubt that Charles III was the fruit of an adulterous intercourse. This forged letter, which by

preconcerted arrangements was intercepted, was shown to the king and made so deep an impression on him that he signed the order for the expulsion of the Jesuits from his dominions. This is the statement accredited by the Protestant historians Coxe, Rankè, de Murr, Sismondi, Schœll and others. As to the king and the ministers, preferring the awe which secrecy gave to so vigorous a proceeding, they never divulged the motives which influenced them in their cruelties to the Jesuits. The royal will imposed silence on the whole affair, and by its edict prohibited every one, unless especially authorised, from writing or speaking either favorably or unfavorably of the measure.

Thus the Jesuits were punished in Spain without being even allowed to know for what offence. Despotism had never before gone so far as not to state at least the crime, even if it suppressed the proof. But in this instance the charge and the proof were both buried in secrecy. Even the sovereign pontiff, he who binds and loosens on earth, was as ignorant as the Jesuits and the rest of the world of the motives of this severity. The ambassador charged to announce to the pope the royal edict of Spain, was ordered at the same time to give no explanation as to it cause. D'Aranda, the better to guard this secret, only admitted to his confidence such dark spirits as de Roda, Monino, Campomanès and d'Osma. These men conferred and plotted with such mystery, that they selected for their copyists children incapable of understanding what they were made to transcribe.

The decree of expulsion, signed by the king and countersigned by d'Aranda, was fortified with three seals. Upon the second envelope were written these instructions: "You are not to open this package till the evening of 2d April, 1767, under pain of death." Ships were at anchor in the various ports of Spain and America, and at sunset on the 2d April, 1767, the Jesuits were seized and made prisoners, seals were put upon the archives and papers in their different houses, and they made ready for transportation. "If," said the royal mandate, "a solitary Jesuit, be he sick or dying, is found in your department after the embarkation, you will be punished with death." The king's command was merciless; the civil and military authorities conformed to it, without understanding why it was given. Six thousand Jesuits scattered through Spain and the new world were the victims of its tyranny. Their houses had been entered by surprise, their effects were plundered even to their books and correspondences, they were insultingly forced away from their stations, and left to choose between utter destitution and apostacy. Young and old, sick and well, all were doomed to an ostracism of which no one knew the secret. It was kindly intimated to some of the Jesuits, whose ties of blood rendered them influential, that they might live unmolested in the bosom of their families. Joseph and Nicholas Pignatelli, nephews of Innocent XII and brothers of the Spanish envoy at Paris, were the first to refuse to make any compromise with apostacy. Joseph was sick and was entreated not to embark with his brethren, "My resolution is taken," he continually replied, "it matters little to me whether my body is food for fish or worms, but what I desire above all things is to die with my companions."

The pope, who loved Charles, begged him with paternal earnestness to make known to him the cause of his severity to the Jesuits. "Of all the blows with which we have been smitten," he tells him, "during the nine disastrous years of our pontificate, none has been so painful to our paternal heart as that which your majesty has inflicted. Thus you too my son, *tu quoque fili mi;* thus the Catholic king, Charles III, so dear to our heart, fills up the cup of our sufferings, plunges our old age into a torrent of tears, and hastens us to the tomb. The pious king of Spain associates himself with

those who reach out the arms which God has given them for his own service, the honor of the church, and the safety of souls, to help the enemies of God and the church. They think to destroy an institution so useful and so dear to that church, an institution which owes its origin and its lustre to those saintly heroes whom God has chosen from the Spanish nation to spread his greatest glory throughout the earth. Perhaps, sire, some member of the order has been obnoxious to your government, but in that case, sire, why not punish the guilty without involving the innocent. We call God to witness that the society of Jesus is innocent in its body, its institution and its spirit. It is not only innocent, it is pious, useful, and holy, in its object, its laws, and its maxims." To this the king replied, "to spare the world a great scandal, I will conceal for ever in my heart the abominable plot which has impelled me to this severity. His holiness ought to believe me on my word. The safety of my life requires that I should keep the affair a profound secret." From an obstinacy which intrenched itself behind naked protestations of rectitude, the pope appealed to the dignity of human reason. In a brief, addressed to Charles, he declared "that the proceedings of the king towards the Jesuits were such as to endanger his salvation. The body and the spirit of the society are harmless, and even if some of its members should be criminal, they ought not to be treated with such rigor without first being tried and convicted." To check the indignation of the holy see, Roda instructed the Spanish envoy at Rome, to intimidate the pope by threats of awful disclosures. In the vain hope of silencing his holiness, D'Azara notified him that his government had put him in possession of documents which would overwhelm the Jesuits, and which he was ready to produce if provoked by the holy see and Cardinal Torregiani. Torregiani, the cardinal secretary of state, challenged the envoy in presence of the diplomatic corps to exhibit the documents of which he spoke. Puzzled by this unexpected course, Azara and Azpuru wrote back to their government informing them of this challenge, but never received an answer. Torregiani insisted upon the production of the threatened documents, Clement XIII remonstrated against the gratuitous outrage, they were answered with new threats, but facts and documents were never furnished. To day, says the historian of the suppression, with all the ministerial documents in my hands, I cannot discover a single charge to their disparagement.

The inhuman manner in which the royal decree of expulsion was enforced, the sufferings and mortification, mental and physical, which the Jesuits endured in the first years of their banishment, were such as would have awakened the sympathies of the hardest heart. Yet they did not satisfy the malignant cruelty of the Spanish king. Charles III, before ascending the throne of Spain, had been king of Naples, and still possessed great influence over its affairs. His son Ferdinand, a minor, had succeeded to the crown of the two Sicilies, and Bernard Tanucci, a man imbued with infidel principles and a declared enemy to the holy see, was his prime minister. Tanucci's talents gave him great preponderance in the councils of his ministerial colleagues, which he increased by paying court to the philosophers who were the dispensers of glory. Charles III, who had great influence with this minister, addressed him a letter, which was the more joyfully received as it gave him an opportunity of winning more surely the approbation of the Encyclopedists. Backed by Spain, he braved Rome, and proceeded at once against the Jesuits. In imitation of the Spanish minister of state, on the night of the 3d of November, 1767, he invested simultaneously all the colleges and houses belonging to the society. The doors were broken open, movables broken to pieces, and papers seized, while the fathers with

nothing but scanty clothing were escorted by an armed force to the shores of Puzzoli. These measures were executed with such precipitancy, that, according to the report of Gen. Coletta, those who were driven from Naples at midnight, at daybreak were sailing towards Terracina. King Ferdinand had at first refused to sign the decree expelling the Jesuits from Naples and Sicily. He demanded of Tanucci what crimes had the fathers committed who had instructed him in the faith and whose names were so generally revered. Tanucci, in reply, threw himself upon reasons of state and the wishes of Charles III. The young king was obstinate, till one of his confessors, a bishop, made the royal conscience a footstool to his own advancement. Latilla extorted from the king, what had been so justly refused to his royal father and tutelary minister, and the decree of proscription received his signature. While the fathers were abandoned on the coast of Terracina in a state of pitiable destitution, Tanucci sold their houses and disposed of their moveables at public auction. He melted the silver statues of St. Ignatius and other saints that adorned their churches; the hatchet and hammer destroyed what avarice could not appropriate. These mutilations and tyrannies of the minister aroused the Neapolitans, and to appease their indignation, Tanucci published a written justification calumniating the victims of his oppression. Pushing their vengeance still further, the courts of Spain and France combined to force into their measures Pinto the grand master of Malta, a feudatory of Naples, who, on the 22d April, 1768, at the instance of Tanucci, issued his decree of banishment from the island against the members of the Society of Jesus.

Choiseul and D'Aranda had, by their intrigues, in the beginning of 1768 involved the duke of Parma, a minor, in the coalition against the Jesuits. This alliance was easily affected by means of Du Tillot, marquis of Felino, who was guardian to the duke and an agent of the Philosophers. Patience, prayers, and reason, were the only weapons which the aged pontiff had opposed in other instances to the repeated blows inflicted upon the holy see. But when Clement XIII saw the duke of Parma uniting with the enemies of the church he reminded him that the blood of the Farnese coursed in his veins and that he was a vassal of the holy see. He annulled the decrees issued in the principality of Parma and Placenza, excommunicated the administrators of the government, and by his bull promulged the forfeiture of the duchy.

The unjust proceedings, of which the Jesuits were the victims, have been held up as evidences of the hostility of nations to the company of Jesus; yet in Spain on the first occasion after their expulsion on which popular feeling could be tested it showed itself favorable to the fathers of the Institute. Nineteen months after the Jesuits were swept from the Spanish peninsula there was not a single one of them on its soil, and nothing remained of them but the memory of their good deeds, which was still preserved in the hearts of the clergy and people. "On St. Charles' day," says the English Protestant historian Coxe, "when the monarch, as was customary, exhibited himself to the people from the balcony of his palace, his subjects wished to avail themselves of the privilege of asking on that day some favor of general benefit. To the astonishment of the court, the cries of an immense crowd put forth with one common accord a petition, to reinstate the Jesuits and suffer them to live in Spain and wear the dress of the secular clergy. This unexpected incident alarmed and embarrassed the king, who banished the archbishop of Toledo and his grand vicar under suspicion of being the instigators of this tumultuous demand."

We shall conclude this important subject in another number.

For the U. S. Catholic Magazine.

DUTY OF PROTESTANTS.

FROM the *Southern Churchman* of the 14th of April last, we extract the following, as a fit introduction to some points worthy of present notice.

"I would make a few suggestions as to the *duty of Protestants in the present crisis of the efforts of Romanism.*

"It is obvious that the great final conflict between the powers of light and darkness is near, and soon we shall be in the midst of the battle. In this country, where the church is wholly severed from the state, it may be a conflict of opinion merely, and the effusion of blood may be avoided. But in Europe, where the church is a part of the state, where the church property is held by the state, and where for centuries, political and ecclesiastical affairs have been most intimately blended and commingled, they can hardly escape without recourse to arms. Blood will there be spilt, and governments overturned, before the way can be prepared for the great conflict of opinion, which is to succeed, and for which, we in this country, are already in a good measure prepared.

The strength of Romanism has always consisted in its unity—the weakness of Protestantism in its division. Rome has the strength of despotism, Protestantism the weakness of democracy. With ten times the amount of individual energy and intelligence that can be found in Romanism, Protestantism has never marched forward with the same phalanx steadiness. Protestants are always hindering and opposing each other, a weakness of which Romanists are seldom guilty.

"Protestants must learn in this great conflict to bring their individual strength and energy to bear unitedly on their one great object.

"How shall they do this?

"1. They must learn the higher point of union, which actually exists, independent of and superior to all denominational diversities, namely, the warm, all-absorbing love of Christ, and love to the souls of men.

"2. They must not thwart, nor hinder, nor stand in the way of each other's efforts for good.

"3. They must be tender of each other's reputation.

"4. There must be the same courtesy and politeness in the intercourse of religious denominations, that well bred gentlemen feel themselves obliged to observe towards each other in the intercourse of society.

"5. The devotional spirit must be the predominating spirit in all religious affairs.

"C. E. Stove."

What the writer of the foregoing dimly hints at, we shall endeavor to develope at full length. Protestants have a duty to perform "in the present crisis of the efforts of Romanism," (whatever that may be,) and it is a harbinger of better things than the past can speak of, that Protestants are now called upon to act a part, becoming a body "possessing ten times the amount of individual energy and intelligence that can be found in Romanism." We congratulate our dissenting brethren on the vast accessions made to their resources. We rejoice that a "new day is to break o'er Egypt;" that Protestants are, at length, to learn "the higher point of union," that henceforth "they must not thwart, nor hinder, nor stand in the way of each other's efforts for good;"—that they are to rise "superior to all denominational diversities," and "in the present crisis of the efforts of Romanism" to labor strenuously with no other motive than "the warm, all absorbing love of Christ and love *to* the souls of men." "How shall they do this?" It is an important question, and one that should have been asked at an earlier pe-

riod of Protestant history. Have the three centuries of Protestantism been wasted;—have they done nothing towards "*their* one great object?" If they have unity of purpose, why not pursue it?—if their object is good, if it is based on the love of God and love *to* man, why not succeed? Unity of effort is wanting. "The weakness of Protestantism" has always consisted "in its division." Henceforth Protestants must not be "hindering and opposing each other." Men who differ on almost every point of faith, and estimate in different scales man's moral worth or immoral worthlessness, are to unite their "individual strength and energy" to bear "on *their* one great object." What is this object? What is this centre of Protestant unity? Unless their common purpose be found in their common name, we know not where to seek it. Their bond of union is to *protest.* They may differ as to minor points, even as to matters most essential to sound faith or pure morality;—they may divide as to the unity or trinity of the divine persons, as to eternal rewards or punishments, as to the means whereby men are justified;—on all subjects else they may entertain a thousand conflicting notions, provided that they only "bring their individual strength and energy to bear unitedly on their one great object." With "phalanx steadiness" they must now "march forward"—to what?

"—— gentle zephyrs tell me what?"

They must rise "independent of and superior to all denominational diversities;" "they must be tender of each other's reputation;" they must adopt the courtesy and politeness of well-bred gentlemen, that they may be prepared to enter into a great final conflict with *Romanism.* We are anxious to see a consolidation of Protestantism. It would be a lasting evidence of progressive humanity. Strange, passing strange, would it be to find the Calvinist and the Socinian, the Anglican and the Lutheran all ranged on the same side of any contest, other than that of opposition to Rome. It must be ever thus. Truth wears but a single front; error hath a thousand disguises. Truth is strong because it is one. Error is weakened by division; it is waging war not only with truth, but with itself; and, whatever "individual energy and intelligence" it may command, it will never have sufficient to preserve order in its own household.

The contest between Catholicity and Protestantism can never be one of "opinion merely:"—it must always be a contest of faith against opinion, of certainty against doubt, of truth against error. In such a contest, whatever may be the "crisis of the efforts of Romanism," Protestantism must eventually fail. It can never march forward; it is incapable of a forward movement. It ceases to be Protestantism in the very instant it begins to advance. It was manufactured only for retreat. Its originators had in view but one object, to secure themselves from the consequences of Catholic truth. They erected no standard of their own, but bade each one fly, in whatever course he could, from the standard which his sires had loved and reverenced;—the standard of *Romanism.*

Their purpose was not to assert new truths, but to deny old ones. They had no revelation, no improved code of morals;—it was the work of the last of the reformers (!) to find a new gospel, and a new morality deep buried in an Indian tomb, and darkly hidden in a mystic language:—they purposed only *to protest, to deny:*—they retreated from "the heaven-illumined faith" to "human reason sinking into night." Protestantism was a retrograde movement from its very commencement; and it has at length retreated to the last confines of Christianity. It commenced its efforts on the threshold of Catholicity; it wandered to a far-off land; it wasted its substance; it entered the hard service of deism; it has even been obliged to derive its last support from the poor husks of infidelity. What a scene of varied ruin does it now present! Who be-

lieves what Luther or Calvin most taught! They commenced with a *protest* against the vicar of Christ; more than half their followers at the present day *protest* against Christ himself. They denied the validity of some things, their followers deny the validity of any thing. When men protest against the truths of revealed religion, it differs not in principle whether the protestation be made against few or many, against much or little. All divine truth rests on the infallible word of God; and he that denies the smallest part, denies the divine veracity as entirely and absolutely as the man who rejects all. Whatever will seem to justify opposition to one truth will be equally valid against every other. Hence men protesting against some of the doctrines of the Catholic church, have supplied arms to their children to make war on all religious truth. Hence, the Episcopalian, the Presbyterian, the Unitarian, the Universalist, the Deist, the Atheist, are all Protestants; are all *protesting* against *Catholic truth;* differing indeed in degree, but bound by the same principle, and resting on the same defence. Both *protest;* but one yells in our ears, whilst the other smooths it into a *meek* profession of faith, or "*establishes*" it in thirty-nine articles. But a recession from one denial is fatal to Protestantism; for as each protest stands on the same ground, one cannot be abandoned without a desertion of them all. There is no medium between truth and error; between Christianity and atheism; between Catholicity and infidelity. You may be more or less infidel;—*more or less distant from Rome;*—but you can never stand partly within and partly without the "one pale." The Protestant may abandon *the sect* for *the school,*—he may philosophize himself out of all religion; may stand on transcendental ground, and, concealed amid the clouds of self-idolatry, and the vapors of refined absurdity, may charge on Catholicity a want of *philosophic spirit and progressive energy,* because it will not admit French socialism to be divine virtue, or German sentimentalism to be divine wisdom. The Protestant may deny the divinity of Christ, and accuse Catholicity of proudest presumption because it holds Christian truth to be divine. The Protestant may narrow the circle of God's "chosen few" until it scarce embrace his own kinsmen; even until the patriarch, sage, and saint of every time and country, except "the heaven-selected race" of Calvin's followers, are excluded from celestial favor, and at the same time brand Catholicity with the charge of a narrow minded, selfish doctrine of salvation. The Protestant may profess what faith he will; he may swear to articles, the *meaning* of which he may deny—he may profess no faith—and yet be a Protestant, on the one condition, that he accuse Catholicity of falsehood, that he *protest* against the infallibility of the church, the certainty of *all* God's revelations. This is saying much; and yet we appeal to the intelligent among our dissenting brethren, and ask if it be overmuch. We ask the Universalist, why he bears a common name with the Presbyterian? Is it community of faith? Is it community of *pastors?* Or is it community of purpose? Alas! that men should daily use the term Protestant—that jarring sects should gather round it, as their bond of brotherhood, and yet few should seek to learn the duties which the title imposes.

There exists one religious corporation "claiming supernatural powers and exercising them" against every opposition; threatening ruin to all who are not in it and of it; presenting itself at all times and in all places as the only sufficient evidence of God's revelations to man, as the one, infallible teacher of divine truth, as the sole means whereby men can attain to salvation. "It professes to be the only one that is in possession of the true religion, and warns all who resist it that they are fighting against God. It announces itself as infallible, so cutting off from others the bare possibility of their

being right, it puts forth its principles in plain intelligible words, shrinking from no conclusion to which they lead; it explains away nothing that may have given offence to those who are without; what these call impious, wicked or profane, it teaches, practises, and enforces, just as if no question had been made of the matter. Moreover, conscious of unearthly strength, it ascertains its own position, defining the several duties of its several members; it allows of no vague or uncertain obedience, but insists upon it in a specific, clear way, putting forth its regulations with that particular minuteness of detail which leaves no room for ignorance or mistake. Is it in error? Its adversaries say so with one voice; but for itself it has no misgivings; it claims the possession of supernatural powers, and we see it use them; it has one definite local habitation, so that all may find it; it has one fountain of visible authority, but it flows through the whole world; one supreme uncontrollable dominion to which all must have recourse, from which issues forth the voice of St. Peter himself, giving law to the Catholic church." (Lewis's Notes on Royal Supremacy—p. 6.) The claims of this church have been admitted by a large majority of civilized mankind, and from a period long antecedent to any other institution or organization now in existence. However its individual members may compare with those of other bodies, as one corporation it surpasses all others in knowledge, in energy, and—what may be esteemed the vitality of such a community—in unity of principle and practice. Is this an overdrawn picture? If the pages of history are illumined with the names of statesmen, sages and patriots, who when living were members of the Catholic church; if the poet, the philosopher, and the orator, have alike grown up under her protection; if a majority of the wise and good of all ages proclaim her as indeed the true spouse of God; if, even in this enlightened age, there be no other community among civilized men that even pretends to be *the* church, the *one church* of the apostles; if, in a word, the past and the present point alike to Rome as the centre, not alone of faith, but also of talent, of genius, of taste; the home of science and of art; the nurse of human and divine wisdom; where is he that dare *protest* against her claims to supremacy; or rather, whereon shall his protest be founded? Catholicity has held possession of what she claims for ages; her powers belong to her now by prescription; and he that would question them successfully must come strongly armed indeed. He must show not only that Catholicity is wrong, but must also prove that he is right. He must demonstrate to the majority of mankind that he hath "a keener cunning" than all else who tread our globe; or if such task dismay him, he should at least convince the present generation throughout Christendom that the faith and practice of their fathers were all wrong; their hopes and fears all mistaken. In a word, every Protestant, by his name, professes that he *knows* that the Catholic church is in error. But how can he *know* it? Is he infallible? If not, then he does not *know* the church to be a false teacher; and then his name of Protestant is—what?

The first duty of a Protestant, as regards religion, is to know why he is a Protestant, that is, why he protests against the infallibility of the Catholic church. If this one duty be properly performed, he will never be obliged to the performance of another as a Protestant.

It is not permitted to men, to experiment alike with physical and moral laws. We may advance daily with no other than human guide in our study of natural philosophy. We may accomplish ought human by human means; but when we aim at higher objects, it must be with better resources. If then it be the purpose of Christianity to elevate man above his merely natural state—to teach him a profession and practice beyond the poor efforts of unaided humanity; to guide him

to a supernatural destiny—then Christianity must have supernatural means for the accomplishment of her purposes. Now if Protestantism be Christianity, where are her supernatural resources? If they be common to all the sects, then Deism is Christianity; for the sects have nothing common to them all, except *some* belief in the Deity, and a protestation against Catholicity. If the supernatural means, necessary to attain man's supernatural end, are to be found in some only of the sects, how shall we determine which these are? If they be the peculiar property of one, which is it? On what does it rest its pretensions; are its claims better supported than those of Catholicity? In a word, it is the duty of every Protestant, a duty implied in the name, a duty admitted in the theory of private interpretation, a duty that may not be safely avoided—to be certain not only that the Catholic church is wrong, but that he is right. Let him determine his own position; we know ours. He will best perform this palpably incumbent duty, not by talking of "conflicts with Romanism," or "unions of Protestants for their one great object," but by a calm, honest enquiry into the arguments which hold him among those who deny the truths believed by Christendom for fifteen centuries, and admitted by a majority of the most enlightened nations at the present moment. It is not a question of the "strength of Romanism" or the "weakness of Protestantism;" it is simply, am I right or wrong in opposing Catholicity; do I make my *protest* knowingly; why am I a Protestant?

"The weakness" of the sects is not in "their democracy," but in their principles. "Union" cannot mend these; the reform must be commenced among individuals. Every Protestant proclaims his independence of all authority claiming to be infallible; why then yield to that which professes its own proneness to error? Or how will this proneness be overcome by uniting the different sects? Union, we presume, is not the purpose for which the founders of the several denominations wrote and advocated their various symbols, "confessions of faith," &c. They are not well framed for an object of this kind; and there must be division until there be a reformed creed, so liberal that Universalism will hail it as "enlightened Christianity," and so exclusive that Presbyterianism will approve it as goodly doctrine, worthy the care of their "nursing fathers." The union, if effected, would be of little value; for no combination of "*fallibles*" can ever equal an *infallible*. The individual Protestant would still be thrown upon his own resources; would have only "private judgment" for his guide; and hence his faith would be but opinion, and his morals but a cold philosophy.

For the U. S. Catholic Magazine.

THE ORIENTAL PEARL.

BY MRS. ANNA H. DORSEY.

Conclusion.

WITHOUT mentioning any of her plans to dame Krunfeldt for fear of disturbing her mind, she gave the bread to Katrine, and directing her how to arrange every thing comfortably for her, put on her cloak and bonnet, and as it was growing late she called at Schaff's to get one of the boys to accompany her. Her request was readily granted, although the worthy couple wondered where on earth Marie was going to at that hour; however they made no remarks or enquiries on the subject, and called Christian to go with her, who, quite delighted at the idea of walking with Marie, who was a great favorite with the whole family, was soon ready, and trudged along manfully by her side. The street lamps were lit, and the sky had become quite clouded and dark by the time she reached the jeweller's store. The fanciful gas lights burned like stars in the broad windows, which looked splendid as the richly carved articles of silver and jewelry reflected back the glittering rays. Within, the atmosphere was genial and warm, and a delicious odor pervaded it. There stood Marie's friends, the ivory crucifixes, there hung the gemmed rosaries, and from one of the magnificent picture frames smiled the lovely face of the child Jesus and the Virgin mother. Within the cases were things of such rare beauty—jewels which gleamed out brilliantly, and gold and silver ornaments, of such perfect workmanship, that her eyes were dazzled, and by comparison her pearl seemed worthless, and her heart was failing her, when the proprietor of so much splendor came forward, and asked her in a loud tone "what she would have?"

She took the pearl from its little red case, and handing it to him, told him she would like to dispose of it for whatever it might be worth. This gentleman, who was a skilful lapidary, was astonished at its size and beauty. He examined it in silence; indeed he was so delighted at beholding so perfect and beautiful a gem, that in contemplating it he quite forgot Marie. As his countenance did not betray what was passing in his mind, she was sure that he did not intend taking it, or that it was of little value, and her heart sank within her as she thought of the morrow and the scene of distress and anguish which she expected to witness and share in.

"Well," said the jeweller at last, "this is a splendid pearl. Did you find it?"

"No sir—it was a legacy!" answered Marie, whose heart was throbbing violently.

"So; a legacy—it is a fine pearl—I never saw so handsome a one! I will purchase it of you, but cannot afford to give you as much as a king would for it," he said, smiling.

"Oh sir, you are very kind!" said Marie, "how much is it worth?"

He named the sum which astonished

her, it was so far beyond her most sanguine hopes;

"I will give you ten dollars to night—come early to morrow and I will pay you the rest, if you can trust me with it to night!" said the gentleman.

A man had entered during this conversation, and stood near the door, behind Marie, watching every movement made by the jeweller or herself. His coat collar was pulled up, and his fur cap down over his eyes, and Christian could not help laughing to himself, at the droll figure he cut, particularly whenever he caught a glimpse of the stranger's eyes, which were very bright and merry. Marie received the money with an overjoyed feeling of gratitude and relief, and was turning to leave the store when he placed his back against the door, and effectually prevented it.

"Stand back, sir," said the jeweller, "I allow no rude stragglers to insult a woman where I am—stand back."

"The thousand, sir jeweller! who would insult a gentle and modest woman like this?" said the stranger, pushing back his cap.

"Henrich!" shrieked Marie; "Henrich."

"Marie!" he said tenderly, embracing her, "found at last."

"My father! where is my father? dead, Henrich! thou—alive—my father—oh do not tell me now that he is dead?" she cried, completely overpowered by this unexpected meeting.

"He is in the city, Marie. Thou shalt see him to night. Oh joy! One thousand—ten thousand of thanks to our Lord, Marie, for this!" said Henrich, whose eyes twinkled more merrily than ever.

"Good people," said the jeweller, "I see that in some way Almighty God has wrought a wonderful favor in your behalf—I dont understand it exactly—but sit down, and compose yourselves, and let me share your joy, for that fellow's happy face has made me almost envious!"

"It was the pearl, Marie! I came in to buy a little medallion to put your hair in, for I never expected to find you again, and lo! the first thing I saw was my pearl! I thought, well! Marie cannot be a thousand miles off, so I will wait and see the end of the play; and when you turned round—how should I know it was thou, muffled up like a *beguin*—and I saw it *was* Marie—ten thousand! but my heart gave a leap like a Salmon, and like to have choked me!"

"God bless the pearl!" said Marie, smiling through her tears. "Oh, sir," she continued, "will it be wrong for me to ask you to take back your money and give me the pearl again. Now that my father and Henrich have come, I shall not want for any thing."

"I am sorry to lose so valuable a gem, but certainly I will return it to you!" he replied, "no doubt you have good reasons for valuing it."

"Oh yes, sir—but Henrich—can it be possible it is thou?" said Marie, between her smiles and tears. "I am so happy, oh Henrich, Heavenly Father is our best friend—he directs all things right at last. How did my father and yourself escape from that dreadful wreck?"

"We were not in it at all!" said Henrich, laughing. "Our names were booked, and Father Conradt's valise, with nearly all his money, was safely locked up in the clerk's office, we returned to the hotel to settle our bill, not expecting the boat to go for a half hour, and when we finished our business with the landlord, and were walking down quietly and in no haste at all to get on board—the thousand! there was the boat paddling and steaming off like mad, two miles down the river!"

"And the money?" asked the jeweller.

"Steaming off with her. There was another steamboat lying at the wharf, which was to start in an hour for the same place to which the other was bound; we lost no time in getting on board, and expected to get to our journey's end as

quick as the other—but the money made us a little uneasy—and Marie—had we not reason to thank the good God for ever, that only our money was on board—for towards sunset—the attention of all in the steamer was attracted painfully by floating pieces of wreck; trunks, dead bodies, and bales, barrels, and I can't remember what beside. We guessed the truth!"

"I heard it all read!" said Marie, shuddering.

"You had a narrow and fortunate escape," said the jeweller, "which some would call a lucky chance, but adore the mercy of God, young man, who thus preserved your life!"

"I do—I do," said Henrich, fervently. "Twice, Marie, has my life been preserved in a most remarkable manner, and with my latest breath I will adore above all, with every power of my soul, His infinite love!"

"Let us go now to my father," said Marie. "Thank you for your kindness, sir," she said to the excellent jeweller, "I wish you good evening, and the blessing of God!"

"And Marie," continued Henrich, as they walked along, "we determined to return. Our money was gone—we could not buy lands without it, and father Conradt thought we'd better come back, and try and get employment in this city. He wrote to you immediately, fearing you would see an account of the explosion and be uneasy—but of course you did not receive the letter."

"No!"

"Then when we came and found that father Krunfeldt was dead, and his family scattered, none could tell us whither, the thousand! but I felt desolate enough and your father—he did not say much—but he was heart sick, I could tell that—but our troubles are past now I hope and we shall all be happy again." Marie gave him a relation of all that had occurred since their departure, only leaving out the trials which dame Krunfeldt's temper had given her, at which he was much affected.

The meeting of Marie with her father, was as may be imagined, one of great joy, but amidst all her transports, as amidst her sorrows, the thought of God was with all and over all. Every emotion of her heart was sanctified by the love of God, and all her hopes, through him, extended no farther than his holy will. Dame Krunfeldt was quite beside herself with delight. She began all at once to talk about resignation and patience in suffering, until one would have thought she was a martyr who had endured all kinds of misery without a murmur. Plenty and cheerfulness reigned now, where a week ago want and poverty prevailed, and the Schaffs, if one might judge from their red, smiling faces, were the happiest of all. Henrich told his legends and sang hymns with Marie once more, Conradt and Schaff smoked together, and Mrs. Schaff, like a stream of water in the sunlight was beaming with delighted satisfaction, and congratulating every body, and praising God and giving honor to the Blessed Virgin, with a pleasant voice which sounded as sweetly as the music of the waves of the sun-lighted stream.

When Marie called the next week at the house of the benevolent lady who had given her work, she found the hall strewed with travelling trunks and boxes, and every thing wearing an appearance of bustle and preparation of some kind or other. Her father had accompanied her thither from church where they had both been together, and as they stood on the marble step waiting to be admitted, a carriage drove up to the pave—the steps rattled down—the ladies rushed out from the parlor to the hall door, and a gentleman sprang from the carriage, and respectfully assisted a venerable looking man to alight.

"God be praised for ever, Marie!" whispered Conradt; "this is the merchant with whom I deposited my goods and money!"

Marie burst into tears! She was overcome by the goodness of God; she felt as

if she must kneel on the marble step and adore him for the wonders of his love and providence.

"Ha! thou here my friend. I thought thou wert in the west long ago!" said the merchant, grasping Conradt's hand.

"And thou too, Marie!" said the lady, "thy muslins do famously! come in altogether. This is my husband—he was obliged to run away from his business on account of his health—that is my son, Marie—that elegant young man who helped his father from the coach—he is a good son—but come in!"

"This is my father, lady, who I thought was dead!" said Marie, modestly.

"Well! the wonders of the mercy of God are great—thou didst know, Marie, in whom thou wert trusting; but come in, thy father too must come in and share our joy!"

After every thing was explained, and the ladies were done wondering over the remarkable events which had occurred, the old merchant proposed to Conradt, to give him the situation of head manager, on a large farm he owned near the city, and if he was satisfied with it, a salary of four hundred dollars per annum. "And" continued the benevolent man, "I could give you more if you understood gardening —as it is, I shall be obliged to get a gardener, who will also require a salary!"

"Henrich," whispered Marie.

"Yes, Henrich is a master gardener!" said Conradt, who then explained to the merchant who Henrich was and what his qualifications were.

"He is the very one I want—so, good Conradt, come this evening to my counting room—ah I forgot to tell you; in consequence of a fire which burnt my old one down I was obliged soon after to move to a new one—here is the number, though —come this evening and we will conclude this business more at our leisure!"

Some four years afterwards, the nice white house, which stood back in a little garden filled with roses and dahlias, and which was once rented by the good Krunfeldt was the scene of a happy festival. An old woman with a high crowned white cap was walking backwards and forwards from the house to the garden, and from the garden to the house again, with large clusters of flowers which she cut, and arranged into boquets with great taste: A young girl, fair and beautiful, who had not known more than fifteen summers; arrayed in white, with a wreath of white roses on her head, followed and assisted her. It was the beginning of the Indian summer, and the morning was balmy and bright as May. The birds sang as of yore among the vines and trees, and the gravelled walks were in the neatest order possible, while the passing winds, moving over the rose bushes at intervals, covered them with a shower of fragrant leaves. This was dame Krunfeldt and Katrine! Conradt and Henrich, understanding the business to which the old merchant had appointed them, soon realized a handsome nett profit, which enabled them after some time to purchase the house and lot where Krunfeldt formerly lived. Who so happy as the old dame? Her summer days returned, and the brief but bitter cloud which had gathered around her after her husband's death only made her enjoy the sunshine more. While she was gathering the flowers which her hands had planted many years before, the gate opened, and the Schaffs, old and young, dressed in their holiday suits, came in—soon after an elegant coach drove up, and the old merchant and his lady got out and went in; then came another carriage, and the excellent jeweller and Henrich sprang out and followed them. Dame Krundfeldt and Katrine did not come out again to get more flowers, and every thing was quite still, except a pleasant murmur of conversation from the house. At last the mystery was solved. Conradt came out first with Marie, arrayed simply in white, leaning on his arm. A veil of transparent lace, fine and beautiful in its texture, was thrown over her head, and fell in graceful folds around her; her eyes were modestly

cast down, and a delicate blush mantled her cheek. Then came Henrich and Katrine, looking very happy, although they were quite silent. The old merchant and his lady, the good jeweller and dame Krunfeldt, followed by all the Schaffs, ended the procession. The old merchant handed Marie and Katrine into his own coach, and dame Krunfeldt and Conradt with Mrs. Schaff got into the other, while the rest followed on foot to St. Alphonsus, where Father Holburg, who had been once more recalled to the city, awaited them at the altar. Henrich and Marie received the blessed sacrament, after which they were united in marriage. The gorgeous lights streamed down as brightly on the happy bride as they had done some five years previous, when, broken hearted and miserable, she had brought her woes to the Saviour to be healed, and as she turned away after the ceremony was over, a golden ray quivered lightly around her, and revealed, beneath the transparent folds of her marriage veil, half hidden by the braids of her silken hair, a tiny chain of gold, fastened with a rich clasp, in which was set an ORIENTAL PEARL.

From the Annals of the Propagation of the Faith.

MISSION OF RED RIVER.

LETTER OF THE REV. F. AUBERT, OBLATE OF IMMACULATE MARY, TO HIS BROTHER, MISSIONER OF THE SAME CONGREGATION.

"St. Boniface of the Red River, *June* 29, 1846.

"*My dearly beloved brother,*

WHEN closing last year the narrative of my journey from Montreal to the Red river, I announced to you, that after I had explored the country which I have adopted as my own, I would give you some more extensive information concerning this savage country. I am now going to perform my promise, and at the same time satisfy the desire you have manifested to know the places where I am located and the usages of the people with whom I live.

"The country which is watered by the Red-river in its entire course, was formerly occupied by the Sioux.* The Assiniboines, (*Sioux of the rocks*), another family of the same nation, had divided between them the lands drained by the river which bears their name, and which falls into the Red-river eighteen leagues from Lake *Winipeg* (salt water). Differences subsequently arose between the two tribes. The Assiniboines summoned to their aid the Kinistinoks, whom the French called *Cris*, and who dwell by the borders of the Lake of the Woods. Aided by their powerful allies, the *Assiniboines* triumphed over their rivals, and the country from which the Sioux had been forcibly ejected became some time after the property of the *Cris*. Since then, intermarriages between the two victorious nations cemented a union, which has never been broken.

"This was their state when they were surprised by a visit from the whites. We do not know the precise epoch when the French Canadians ventured to penetrate for the first time into these distant and unknown regions in spite of the dangers of every kind which they had to encounter. According to the intelligence which I have been able to collect, this epoch might be fixed towards the end of the seventeenth

* History and geography are silent concerning this portion of my labors; I have been obliged to rely on the oral tradition of the country; which tradition does not ascend beyond the events which I relate.

century. Later, in 1735, French officers, under the orders of Count Maurepas, took possession in the name of their government of these vast countries, and caused several forts to be constructed there, one of which, called Fort de la Reine situated at the junction of the two rivers which I have named, still exhibited its ruins some years back. From that period the agents and trappers of the societies, founded at Montreal for the fur trade, ventured already into these countries and established posts there. Later, when the North-west Company was founded in 1773, this trade became extended, and attracted an additional concourse of men of European origin, who, for the profit of some merchants, subjected themselves to the severest privations, and even daily endangered their lives. Their number augmenting annually, the tribes whom they frequented grew jealous, and, in order to get rid of them, resolved on extermination. The plot was formed by the *Assiniboines*, the *Cris*, and the *Sauteux*.* The latter then occupied the forests skirted by those innumerable rivers and those sheets of water not less numerous, which form an immense chain, the extreme links of which are lakes *Superior* and *Winipeg*. A very lucky event rescued the whites from this danger. In the summer of 1781, one year before the epoch fixed for the general massacre of all strangers, a party of *Assiniboines* repaired to the banks of the Missouri, in order to fight with the *Mandans*. But the small-pox had already destroyed the latter tribe. When the enemy reached one of the encampments that they wished to surprise, they only found in the huts some few dying individuals, who were unmercifully massacred; they carried off their scalps and tattered clothing. Proud of these spoils the Assiniboines were returning back in triumph, when the first symptoms of a malady with which these savages were hitherto unacquainted appeared amongst them. Almost all fell victims to its attack before they reached the valleys. Twelve alone were able to revisit their families; but they bore with them the infection of the small-pox, which soon communicated itself to their tribe, and gradually reached the neighboring people. The ravages of the scourge had presently reduced those hitherto numerous Indians to a weak remnant. One single fact can enable us to estimate this fearful mortality. There were five hundred huts upon the elevation formed at the point of confluence of the two rivers. About five hundred persons resided there; ten alone escaped. This is less surprising, when we are informed that these unfortunate creatures, seeing the pustules rising, and experiencing the burning heat of the fever, rushed into the water to obtain partial relief. It seems, moreover, that experience has not taught them much, for now-a-days they use the same practice in similar cases. I should add, that these savages, living utterly regardless of the morrow, found themselves unprovided with any provisions at the moment of sickness. Several died of misery; others were devoured by the wolves. It is also related that the dogs belonging to the tribe, no longer seeing the hand that fed them, and urged by the violence of hunger, flew upon the lifeless bodies of their masters.

"These scenes occured in the autumn of 1782. At that period several French Canadians, who had left the service of the companies, had established themselves in these countries and had married Indian wives. Their example was imitated by some bold trappers, which migration formed in a few years a certain amount of population almost wholly confined to the borders of the Red river in the lower part of its course. The life of these colonists differed but little from that of savages. Like them, they lived by fishing and hunting. During winter they went

* The Sauteux have nearly the same language as the Algonquins; this made them be reckoned of the same nation. They formerly dwelt on the borders of the *Saut* (Fall) *Sainte Marie*—which caused the French to name them Sauteux. Their real name is *Odjiboue*.

to the prairies, when the buffalo furnished them with abundant food; in the spring season they encamped upon the banks of the river when the water swarmed with fish. They had no other habitation but huts made of the skins of the elk and hind.

"This state of things lasted until 1811. At this epoch Lord Selkirk formed the project of founding a colony in the centre of the British possessions of North America; and he selected as the most suited to his design the country which is watered by the Red river. He sent for this purpose several families of Scotch farmers; some French Canadians attracted by advantageous promises also repaired thither, and the Europeans on the spot associated with the new comers. Tillage then began, but on a very low scale; some log-houses were also erected. I shall not detail the long series of trials through which the genius of the whites pursued its projects of foundation, and at length succeeded in subjecting nature, so long rebellious, to its efforts. It is time for me to exhibit to you the action of Christianity in these vast solitudes.

"During a long time the population which inhabited these vast distant countries was deprived of apostolical ministry.* Hence, the conduct of the majority of those who repaired thither exhibited the absence of all religious sentiment. The savages then witnessed vices hitherto unknown to them. The greater number of the posts established by the societies of the treaty were public schools of libertinism: corruption descended from high to low, and as ever occurs in analogous circumstances, it produced the most woful effects. Fortunately, Lord Selkirk comprehended, that in order to found a colony it is not sufficient to employ material means, but that the succors of religion are most of all requisite; moreover, the experience of the first years must have convinced him of this truth. This is the reason why he addressed himself to the bishop of Quebec, to favor him by despatching priests to a population destitute of them. His lordship, the Right Rev. J. O. Plessis, who then occupied the episcopal see of that city, seized with eagerness the opportunity of having the Gospel announced in this vast district of his diocess, and in 1818 M. l'Abbé Provenchère was sent thither as leader of the mission, with the title of vicar general. M. l'Abbé Dumoulin was associated with him to share his labors: both were Canadians, of French origin. They started from Montreal upon the 19th of May, and did not for two months reach their destination. They found a population utterly demoralised, with but a shade of faith, but happily not of infidel notions. The sight of Canadian priests recalled the colonists back to the recollection of their native country, the instructions which they had there received, and the lessons of their mothers. The two apóstles were saluted as envoys of God. The women and children, who had never seen ecclesiastics, but had often heard them spoken of, did not exhibit less veneration; all, by their fidelity in conforming themselves to the rules laid down for them, indemnified these virtuous guides for the numerous sacrifices which they had imposed upon themselves to save the souls of the colonists and procure them the consolations of faith. The presence of the missioners produced a salutary influence even upon those who did not share their creed. These children of the desert have so well profited from the instructions and examples of their pastors, that they now form one of the most moral and religious populations I know of. There the authority of the priest is the more productive of virtue in proportion to the extent of this authority and the attachment with which it is cherished. The old men as well as the children listen to his observations with admirable docility. No self-devotion costs too dearly for their fervor. I saw, during winter, which is extremely

* A fervent Father endeavored to penetrate thither in 1765; he was met upon the Lake of the Woods by a party of Sioux, who massacred him upon an islet of this lake; the rock where he was immolated is still shown.

cold here, young women walk three leagues to hear holy mass in a chapel open to all the winds, and when the Reaumur thermometer falls to the 28th degree. Such is the liveliness of their faith, that when a misfortune occurs to them, if their conscience but slightly reprove them of any fault, they regard the occurrence as a punishment of God, and bless the hand which strikes them. One quality which distinguishes them from so many other populations is, that blasphemy is horrifying to them, and that the repose of the Sabbath is observed on Sundays and holidays with the utmost fidelity. My report would be merely an imperfect sketch if I did not give you some geographical notions concerning the country of which I have given you an historical abridgment. Arriving from an easterly direction at the colony founded by Lord Selkirk, and quitting Lake Winipeg to go up the Red river, you enter a country, the aspect of which is quite different from that which has been hitherto traversed. Instead of dense forests, rocks, numerous lakes and rivers, the navigation of which is often interrupted by cascades, you descry an immense plain, which expands westward towards the Rocky Mountains, and extends towards the south-west to the Missouri. Interrupted by only a few streams that slope gently along, it forms one vast and fertile prairie, resembling an ocean where the eye only rests on occasional clumps of trees that seem scattered here and there like islets. The Red river,* which gives its name to this country, has its source at lake Travers, towards lat. 45° 40′ by long. 98°. It sweeps along from south to north over a slimy bed, which muddies its stream. The space which it waters is about two hundred leagues; its breadth varies from one hundred and fifty to two hundred metres; it is four metres deep in the greater part of its course, and it rolls five thousand cubic feet of water per second after its junction with the Assiniboine. This latter river, which is nearly equal to it in length, and just as winding, flows from north-west to south-east, and then pursues an easterly course. It flows more rapidly and its bed is narrower. The banks of these two rivers being skirted by shady woods, are agreeable. Their waters contain several sorts of fish, such as carp, tench, pike, sturgeon; but the fish, which the Canadians call white fish, is most esteemed.

"Ascending the Red river at three or four leagues from its mouth, you begin to perceive the first houses, and which stand shelving along both banks in a distance of twenty leagues. They are constructed chiefly of wood and have only one story; those which are plastered have a more bright and richer appearance. At the confluence of the two rivers I have spoken of, the Catholic church erected under the invocation of St. Boniface towers on the right bank. It is built of stone in the form of a Latin cross, and is a hundred feet in length by forty-five in breadth, exclusive of the chapels. Although the interior is not finished, the faithful assemble there since 1837. The habitation of the apostolic vicar and the priests who reside with him adjoins this edifice and is like a prolongation of it. The founder of the colony had endowed the mission with a large extent of land, a part of which lies around the church; but the expense of tillage consequent upon the high price of manual labor absorbs almost the whole of its returns, and precludes the advantages which might be drawn from it in another country. The census of last year computes the amount of population at six thousand inhabitants, two-thirds of whom are Catholics and for the most part the offspring of Canadian fathers and Indian mothers belonging to the tribes of the *Cris*

*The savages call this river *Miskouagami Anssiping*, (bloody water), on account of a battle which took place upon the banks of the river between the *Sauteux* and the *Assiniboines* on the one side, and the *Sioux* on the other. The blood having reddened its waves, they designated by the name of *bloody-river* the lake and river which is partly supplied from the lake. The French have translated their names by *red-lake* and *red-river*.

and *Sauteux*. The remainder of the colonists are of Scotch origin, and profess Presbyterianism. We notice, in the character of the mixed breed which spring from these different races, great mildness combined with much inconstancy. They have inherited from their mothers that improvidence for the wants of life which so highly distinguishes the *Sauteux* and *Cris*. The females, reared by Indian mothers, have very little notion of housekeeping. We may affirm that the main defects of this people proceed rather from the absence of education than from any other cause. Hence, we are very often obliged, when we are in the pulpit, to perform the functions of professors of domestic economy. Since the last two years religious Sisters, whose mission it is to teach also here, as at Montreal, where they are known under the name of *Grey Sisters (Sœurs Grises)*, give instructions to more than one hundred children: their care already contributes powerfully to furnish the population of Red river with good housekeepers. One of the nuns, having some knowledge in medicine, is often called to attend the sick, who, before her arrival, could only have recourse to one physician, too distant for the greater number to receive any relief from him.

"The inhabitants may be divided into two classes: those who till the soil, and those who live by hunting. The first sow wheat, barley, plant potatoes, and rear cattle, which, however, give them little trouble, since they feed in the prairies that are of unlimited extent and are common property. The agricultural families woud be rich if they could export their produce; but the difficulty of reaching the sea coast, as well as the distance from the United States, insulates and precludes them from deriving great advantage from agriculture. Others prefer the rifle to the plough, and these live by hunting the buffalo, which they do in spring and autumn, and with remarkable dexterity and courage. The facility with which they are thus enabled to procure abundance of food has made them hitherto neglect the cultivation of the soil; however, it is easy to foresee that this resource will soon fail them, and then they will be forced to submit to labor, which seems repugnant to their adventurous dispositions. This result would be very desirable in furtherance of the interest of this people. A few families have for some years made wool-stuffs for their own use. Besides, you find in the stores of the Hudson's Bay Company every thing necessary in this country to supply the wants of life.

"The natural history of this region presented more interest formerly than now-a-days. The habitations of the colonists and the great number of hunters have driven off several families of birds and wild animals, which enlivened the country in the time when it was a solitude. You still see here, besides buffaloes, elks, hinds, stags, bears, wolves, foxes, and other quadrupeds of smaller size, as martens, polecats, weasels, porcupines, and otters. The beavers which formerly thronged in all the rivers, have disappeared. Excepting crows, partridges, ortolans, and wild poultry, all other birds quit us in autumn and return in spring. Ducks, teal, bustards, thrushes, reach us when the snow falls. Later, wild geese traverse the country without alighting there. Next come starlings, magpies, blackbirds of half yellow plumage, and nightingales warbling less harmoniously than those of France. The swallows are the latest comers: as in Europe they build under our tiles, and are the first of the feathered tribe that abandon us. The plants which grow in the prairies would furnish, I think, a rich collection to botanists: but I am not sufficiently acquainted with botany to treat upon this subject. With reference to climate, there is but little difference between Red river and Lower Canada: it is very healthy, but extremely cold in winter. The temperature then varies from 60° of Reau-

mur: during the great heats the thermometer rises to 30°; and, in greater frosts, it drops down to 30°. You will be surprised to hear that we pass almost suddenly from winter to summer. It will be also a subject of astonishment to you to hear that we travel in winter over great distances through the woods, or over the prairies, sleeping in the snow, and only sheltered by a tent—and all this without experiencing the slighest inconvenience. During the day, as well as at night, the sole precaution requisite is good clothing.

"I did not originally intend to extend this letter to such a length, and if I did not write to a brother, I should be apprehensive lest its length should be tiresome. May I now say a word concerning myself? I am perfectly content with my new position. The priest finds here, in his ministry, much more consolations than in the midst of the most civilized people, and if the study of savage languages is a repulsive avocation, you are well indemnified in many other respects.

"Pray for me, my very dear friend and brother; the recollection of you never leaves me.

PETER AUBERT, *priest, O. M. J.*

(Selected.)

THE FLOWERS OF GOD.

"Consider the lilies of the field."

THE welcome flowers are blossoming,
In joyous troops revealed;—
They lift their dewy buds and bells,
In garden, mead, and field:—
They lurk in every sunless path,
Where forest children tread;—
They dot, like stars, the sacred turf,
Which lies above the dead.

They sport with every playful wind,
That stirs the blooming trees,
And laugh on every fragrant bush,
All full of toiling bees:—
From the green marge of lake and stream,
Fresh vale, and mountain sod,
They look in gentle glory forth—
The pure sweet flowers of God.

They come, with genial airs and skies,
In summer's golden prime,
And to the stricken world give back
Lost Eden's blissful clime:—
Outshining Solomon they come,
And go full soon away,
But yet, like him, they meekly breathe
True wisdom, while they stay.

"If God, they whisper, smiles on *us*,
And bids us bloom and shine,
Does He not mark, O faithless man!
Each wish and want of thine?

"Think too what joys await in heaven
The blest of human birth,
When rapture, such as woos thee now,
Can reach the bad on earth!"

Redeemer of a fallen race!
Most merciful of kings!
Thy hallow'd words have clothed with power
Those frail and beauteous things;—
All taught by Thee, they yearly speak
Their message of deep love,
Bidding us fix, for life and death,
Our hearts and hopes above.

For the U. S. Catholic Magazine.

ST. MARY'S COLLEGE, WILMINGTON, DEL.

THIS college, a representation of which accompanies the present number of the Magazine, is situated in the north-western suburbs of the city of Wilmington, and possesses every advantage calculated to render it available for educational purposes. The situation is healthy, the surrounding country beautiful, and the access to it easy from every direction. These circumstances, combined with the quiet and orderly character of the city, have contributed in no small degree to its past success, and will no doubt ensure to it a liberal share of public patronage. It commands a noble view of the Delaware and Brandywine rivers, and for miles around, in every direction, the eye rests upon scenery which cannot be rivalled. The college is a beautiful building, and without entering into an invidious comparison it may safely be said, that in its plan, elevation and extent, it reflects credit upon its founder and the state. The school room is superb, not so much on account of its size—though that is considerable, being eighty feet long, and sixty feet wide—as for the general air of elegance diffused over it. It is supported by light, well finished, metal pillars, which are so arranged as to give it an imposing appearance. The dining halls are spacious and well arranged, the class rooms numerous and well lighted, the play rooms large, and laid out so as to enable the students to take sufficient exercise, when prevented by the weather from doing so in the open air. But no where is the skill of the architect more visible than in the design and arrangement of the dormitory; it is a noble room, capable of accommodating at least two hundred persons, and finished in a tasteful and comfortable manner. The exterior appearance of the building is certainly very grand, and to the visitor it is a matter of astonishment, how the efforts of an individual could accomplish so great a work.

St. Mary's is the first and only Catholic college in the state of Delaware. The Catholics, who could afford to give their children a good education, were hitherto destitute of any place in the state to which they could send them, without exposing

them to the danger of forfeiting their eternal interests: under these circumstances a summary allusion here to its origin and progress may not be deemed unfitting. The Rev. P. Reilly, its present president, is the founder of St. Mary's college. If honors were the test of merit, if the age of an institution were its title to notice, I should pass over the few remarks I will make, but revelation declares that "honorable age is not that which standeth in length of time," and every institution where morality is combined with education, and both enforced by word and example, is entitled to the sympathy and reverence of all reflecting persons. By such means religion flourishes, and the happiness of the people must consequently be promoted. In August, 1839, Rev. Mr. Reilly opened a school. The number of pupils was at first very limited; but the greatest results do not always follow from seemingly prosperous beginnings, and what appears to us the surest means of succeeding in any object we have in view, does not always answer our expectations; whereas on some occasions our most sanguine hopes are realized, and the seed we have sown multiplied a hundred fold. Of this an instance may be found in the rapid progress of this humble school. By the end of the first term it numbered seventeen scholars, and before the expiration of two years from the date of its origin, twenty-eight young boys were receiving a good education within its walls. In a short time the establishment became known abroad; its utility was acknowledged; the sphere of its effectiveness enlarged; for, under the guidance of its founder, the minds of the scholars were adorned with knowledge and moulded to virtue. Nothing, which existing circumstances permitted, was left undone that could give satisfaction; the president and other professors were constantly employed in teaching, and the morals and proficiency of the students strictly attended to. But as every part must be complete in order to make any thing perfect, it will be readily conjectured that a new institution had some difficulties to contend with. In the year 1841 the building was not large enough to accommodate advantageously the number of scholars who were in the seminary, and this circumstance had rather an unfavorable effect on its prospects. It did not increase much for a few years, and nothing then seemed to indicate that it would one day become a college. Experience proves that success in almost every undertaking depends upon trifling causes, and that circumstances, over which we have no control, exercise a powerful influence on the best concerted schemes.

The Rev. Mr. Reilly, undeterred by difficulties, continued his exertions, and success crowned his perseverance. In 1845 a number of boys crowded in, and, in order to meet the wants of those who came, a large addition was made to the old building. From that time forward the number of students gradually, but steadily increased. Besides the natural advantages of Wilmington for a school, and the attention Rev. Mr. Reilly always bestowed on those committed to his care, the patronage of the Right Rev. Dr. Kenrick, the bishop of the diocess, who, ever ready to support any movement calculated to promote the glory of God and the interests of man, extended to St. Mary's his special protection, lent efficient aid to its credit and prosperity. Though the Seminary was then in a most flourishing state, yet it was doubtful whether it would be raised to the rank of college. Some persons, however, entertained the opinion that it would, if proper means were taken to bring about so desirable a result, and accordingly they urged Rev. Mr. Reilly to apply for a charter. It is a singular fact that the gentlemen who thus interested themselves in the success of the president's application for a charter, were all Protestants, with the exception of P. Bauduy Garesché. Every effort which indefatigable industry could suggest was made by them, to second his views, and

had it not been for their never to be forgotten liberality, it is possible that this noble college would now be only a school. Their names,—and well they deserve to have them recorded—are—Alfred Dupont, Charles Dupont and William McAully Esqrs., and his Excellency Governor Thorpe. What a proud testimony does it leave to the improvement of the age, that men of every persuasion, disclaiming the blind phrenzy of intolerance, can thus meet in the broad field of benevolence, and combine to accomplish a laudable work? These generous minded men have established a claim to liberality as lasting as the corner stone of this structure. Uninfluenced by party animosity, or interested views, they gave the Rev. Mr. Reilly the full weight of their high influence, and have left to posterity a legacy of their love, and a lasting monument of their zeal for the interests of the country. The legislature of the state of Delaware, with a praiseworthy spirit of liberality, chartered St. Mary's, on the 29th day of January, 1847, and granted it all the privileges usually conferred on colleges.

Since it has been incorporated the number of students has continued to increase, and the course of education has been extended. During the first years of its existence, the studies pursued were necessarily elementary, for the scholars were not far advanced: reading, writing, arithmetic, book-keeping, history and geography, were the principal branches taught. There were from the first years of its commencement, a few boys reading geometry and Latin, and also, a few studying Greek, but the greater portion of the scholars were not fit for these classes, and hence it acquired somewhat the character of an elementary school. Particular attention is still paid to the lower branches of education, but the departments of humanity, philosophy, geometry and rhetoric, will in future be conducted by professors of attested eminence. The most improved and comprehensive arrangements are already made for this purpose, and from what the writer of this has already seen, he can affirm that these would be creditable to the oldest institutions in the land. Immediately after having obtained the charter, the president determined to erect a building, suited to the hopes that were dawning upon him. Accordingly in the summer of 1847 the foundation of the new edifice was laid. It is now nearly completed, and attests the energy with which he carried out his plans. Its founder has succeeded in his purpose to establish a Catholic college; he has the consolation after many trials, to see it arise as a tower of strength to the City of David, a wall of defence against the inroads of vice, a sanctuary of security for unsullied innocence, and a source of knowledge for untutored ignorance. Eight professors are now employed in St. Mary's; and in addition to the three clergymen who reside in it at present, arrangements are being made for the accommodation of four others next year. Important consequences often follow from the most trivial circumstances. The first thing that suggested to Rev. Mr. Reilly the idea of opening a school, was the desire expressed by parents, whose daughters were receiving their education in this city, from the Sisters of Charity, to have their sons instructed in the same place. It was a fortunate suggestion, and will in all probability prove the source of innumerable blessings to generations yet unborn. If the Sisters of Charity—whose school by the way is now in successful operation—had not been in Wilmington, or if their system of education had not given satisfaction, it is probable that the long grass might lie waving over the spot where this costly and handsome edifice now rears its fair proportions, and that its president would have found some other sphere wherein to exercise his zeal. Such is a sketch of the origin and present position of this institution. It will prove instructive to, and animate those who are struggling with difficulties, to continue their exertions. Suc-

cess frequently witholds itself awhile, but, as every day experience shows, crowns the efforts of those who do not swerve from the course they have marked out for themselves, in consequence of the obstacles they may have to meet with. Perseverance is the most certain means to ensure final triumph, and without it the wisest plans frequently come to nought.

WILMINGTON, 5th June, 1848.

THE CROSS OF MIGNE.

IN THE January number of this Magazine, we published a refutation of the attempt by Professor Dick to explain the extraordinary apparition at Migné upon natural principles. In the following verbal-process, which we have borrowed from the columns of the *St. Louis News Letter*, the reader will find a detailed account of the circumstances attending the miracle. The report of it is submitted to the bishop of Poictiers, who had instituted an official investigation of the fact, and is signed by the clergyman who conducted the retreat at Migné, by the mayor of the city, and others to the number of fifty, several of whom held public offices.

REPORT.

MY LORD:—Your lordship, by ordinance of 16th January last, having commissioned the Rev. M. De Rochemonteix, your lordship's vicar general, and Rev. M. Taury, honorary canon of the Cathedral and professor of theology at the Great Seminary, to take information as to the extraordinary apparition of a cross, which was said to have taken place at Migné, in the course of the month of December, 1826, they have the honor to state, that, agreeably to your lordship's intentions, they associated with them, in this inquiry, M. De Curzon, the mayor of the commune (district), an eye witness of the fact; M. Boisgiraud, professor of natural philosophy in the royal college of Poictiers; M. J. Barbier, lawyer, adjunct conservator of the city library; and M. Victor Delarnay, to fill the office of Secretary.

The commission thus formed, acquired an accurate knowledge of the locality where the phenomenon had been observed. Many witnesses, who had been present on the occasion, were examined on the very spots they occupied during the apparition; and a still greater number at other places, where they were more easily assembled. Among them your lordship will distinguish many agriculturalists, accustomed, by their out-door life, to observe all the appearances and changes of the atmosphere; many mechanics, accustomed to judge of the regularity of forms, of the proportions and absolute magnitude of objects; as also a number of educated persons, whose knowledge and moral character are the best assurance that the highest confidence may be given to their testimony.

A *proces-verbal* (a minute detail) of all these operations has been made and attached to this report, together with the geometrical description of the places and objects, an acquaintance with which appeared to be of moment in the present matter.*

* The church of Migne, before which the cross appeared, is situated near a little river called the Auzance, which runs through the prairie around the village from west to south. It is surrounded on all sides by heights, the level of which is above the top of the church's steeple. The church is an oblong square, 89 by 29 feet, and lies

And this, my lord, is the result which the commissioners have unanimously derived from the numerous documents which they have collected and examined:

On Sunday, 17th December, 1826, the last day of the religious exercises of the jubilee, in the parish of Migné, conducted by the parish priest of Saint Porchaire, and the chaplain of the Royal college, at the moment of the solemn planting of a cross, and while this latter was addressing an audience of about three thousand souls a discourse on the Greatness of the Cross, and when he had just been alluding to the apparition which formerly occurred in the presence of the army of Constantine, a cross of regular and vast dimensions was seen in the air. No sensible sign had preceded its manifestation; no sound, no flash of light had announced its presence. Those who first saw it showed it to their neighbors, and soon it attracted and fixed the attention of a great part of the assembly; so that the parish priest of Saint Porchaire, admonished by the crowd by which he was surrounded, felt himself justified in interrupting the preacher. Then all eyes turned towards the cross, which had appeared all at once, exactly formed, and in a horizontal position, so that the extremity of the foot corresponded with the anterior wall of the church, and was above it, while the head lay in the same direction as the church, from east to west. The transverse piece forming the arms cut the principal shaft at right angles; each of the arms was equal to the head of the cross, and was about the fourth part of the principal shaft. All these parts appeared to be of the same breadth, terminated laterally by right lines, clearly and strongly marked, and squared at their extremities by lines equally straight and clear.

In the opinion of many witnesses, these pieces had a certain thickness, which made them present a rounded appearance when viewed under an oblique angle, and seemed perfectly square when a vertical position was assumed.

No accessory appeared to be connected with the cross, or to accompany it. All its forms were clear, and stood out distinctly in the azure sky. It did not present to the view a dazzling light, but a perfectly uniform color, and such a one that no witness was able to describe it in a precise manner, or point out any object to which it could be suitably compared; except, that they generally agreed to give an idea of it by styling it silvery white, tinged with a slight rose color.

From the body *(ensemble)* of the depositions, it results with certainty that this cross was not at a very considerable distance: it is even very probable that it was

in the direction from west to east. Its two end walls rise to the height of forty feet from the ground, and they are both surmounted by a small, and rudely cut stone cross, having the three upper branches eleven inches long and eight inches thick respectively, and resting on a foot of fourteen inches, which increases towards the bottom, so that the bottom is twice as thick as the top. The steeple, which has no opening on the side where the cross appeared, is 65 feet high, and is also surmounted by an iron cross, composed of three fleurs de lis (lilies) resting on short and slender shafts, and connected together by arcs which serve at once for ornament and support. It is, moreover, surmounted by a weather sign (girouette) of considerable size.

The space round the church is free of buildings, only on the west and north, from 100 to 120 feet. In this place are two crosses—one planted at the moment of the apparition, and the other called the Hosanna Cross.

The first is painted red, and rises 25 feet from the ground, and 20 feet from its calvary, or eminence on which it stands, which is fifty-five feet from the church, in the direction of its façade or front. It is formed of square pieces of wood, $6\frac{1}{2}$ inches thick; each of its superior branches is $4\frac{1}{2}$ feet, and ends in an orbicular termination, painted yellow. The upright one is surmounted by a crown of thorns. Where the branches cross the principal shaft, is a copper gilt heart, surrounded by a glory, or bunch of rays. The circle and rays of this glory stand out prominently between the angles of juncture. In fine, two rods, one in form of a lance, and the other representing a reed, surmounted by a large sponge, rest on each side of the principal shaft, and on the corresponding arm of the cross.

The second cross, about 100 feet distant, and north-west of the church, is placed on a column of $5\frac{1}{2}$ feet, and its total height is 2 feet 2 inches. Each of its superior branches is 5 inches long and their main thickness 4 inches. Its base broader than the rest, rests on a square piece of 11 inches, which surmounts the lower column. Attached to this cross are two dried box branches, which almost cover it entirely.

A small court, planted with nut trees, before the gate of the church, opens on the road leading to the village of Auzance. Near its beginning this road leaves some houses and a water mill on the left. Farther on it traverses the river over two bridges, the one about 200, and the other 360 feet from the church.

not more than two hundred feet from the ground; but it is difficult to say any thing more precise on this part of the subject. The entire length of the shaft may have been one hundred and forty feet; and, to judge by the least assigned measures, its breadth from three to four feet.

When the cross was first perceived, the sun had been down at least half an hour, and it (the cross) preserved its position, its forms, and all the intensity of its color, during about half an hour, up to the moment when the people went into the church to assist at benediction of the most holy sacrament. It was then night, and the stars shone with all their brightness. Those who entered last, saw the cross begin to lose its color; afterwards, some persons who remained without beheld it disappear, gradually and continuously (*successivement de proche en proche*), commencing with the foot, so as to present, in a short time, four equal branches, without any part having changed place from the moment of the apparition, and the parts which disappeared left no trace whatever of their presence. It does not appear that any observer watched this gradual vanishing until its total disappearance; but it had entirely vanished when the people came out of church, after benediction.

The day on which this event occurred was very fine; it had been preceded by several rainy days. At the moment of the apparition, the weather was calm, and the temperature so mild that few persons felt the freshness of evening. The sky was clear in all that region where the cross was seen, and only at two or three distant points, near the horizon, were there some slight clouds. No mist rose from the earth, nor from the river, which runs at a short distance.

Such, my lord, appear to us to have been the material circumstances of the event. As to its moral influence on those who witnessed it, we have ascertained that the greater part were seized on the spot with a feeling of admiration and religious respect. Some prostrated themselves spontaneously before the sign of salvation; others felt their eyes fill with tears; some expressed by loud exclamation the sentiments of their souls; others raised their hands to heaven, and invoked God's name. There was scarcely one who did not believe that he witnessed a real prodigy of the mercy and power of God. We have also ascertained that many persons, who had resisted all the influence of the jubilee exercises, have, in consequence of this event, returned to the practices of religion, from which they had been estranged during many years; and that others, who, by word and work, seemed to manifest that faith was entirely extinct in their hearts, have felt it suddenly revive, and given unequivocal proofs of its influence. In fine, the impression produced by this extraordinary spectacle has been so lively and so profound, that it forced tears from some of those who testified before us; and this, after more than the interval of a month from the event.

Before terminating this report, we beg to be permitted to express to your lordship the sentiments with which we ourselves have been impressed, in consequence of the more than ordinary examination of this event we have been called on to make. If we have been astonished at the circumstances connected with the physical existence of the phenomenon, we have admired much more the adorable councils of Providence, who has made this event to concur with circumstances calculated to produce, as in fact has been the case, the happiest results. When we know that chance is but a word; that there is nothing here below without design; nothing without its well-determined motive, we cannot but be profoundly struck on beholding the sudden appearance of so distinct and regular a cross in the air, at the very time and place where a numerous assembly is collected to celebrate the triumphs of the cross by an imposing solemnity, and immediately after mention was made of a former miraculous apparition of a cross, which was so glori-

ous for Christianity—to see this astonishing phenomenon preserve its entire figure and place, while the assembly remains looking up to it—that it disappears in proportion as the assembly retires, and disappears at a moment when the faithful are summoned to one of the most solemn acts of religion.

Given at Poictiers, in common session, the 9th February, 1827.

The members of the commission—

De Rochemonteux, Vicar general,
Taury, Priest,
Boisgiraud, Senior,
J. Barbier,
Victor de Larnay.

Certified to be conformable to the minute deposited in the secretary's office of the diocess.

Pain. Canon, secretary,*

* Mr. Boisgiraud, the Protestant professor of natural philosophy, avowed to M. Decurzon his inability to give any natural explanation of the phenomenon. "I do not say," says he, "that it is inexplicable, for there may be persons more learned than I am; yet I would venture to say that it cannot be explained *(j'oserois en faire un defi)*; but although it were explained, I would nevertheless regard this apparition of the cross as miraculous, on account of the circumstances which accompanied it."

The learned Binterim has inserted the above translated report in the 4th vol., part 1st, page 541 of his magnificent work, *Die Vorzueglichsten Denkwuerdigkeiten der Christ Catholischen Kirche*, Mainz, 1838.

(Selected.)

PSALM CXXXVII.

"BY THE RIVERS OF BABYLON."

We sat us down and wept
Where Babel's waters slept,
And we thought of home and Zion as a long-gone happy dream;
We hung our harps in air
On the willow boughs, which there,
Flowing as round a sepulchre, were drooping o'er the stream.

The foes, whose chains we wore,
Were with us on that shore,
Exulting in our tears that told the bitterness of wo.
"Sing us," they cried aloud,
"Ye, once so high and proud,
The song ye sang in Zion ere we laid her glory low."

And shall the harp of heaven
To Judah's monarch given
Be touched by captive fingers, or grace a fettered hand?
No! sooner be my tongue
Mute, powerless, and unstrung,
Than its words of holy music make glad a stranger land.

May this right hand, whose skill
Can wake the harp at will,
And bid the list'ner's joys or griefs in light or darkness come,
Forget its godlike power,
If for one brief, dark hour,
My heart forgets Jerusalem, false city of my home.

Daughter of Babylon!
Blessed be that chosen one,
Whom God shall send to smite thee when there is none to save!
He from the mother's breast
Shall pluck the babe at rest,
And lay it in the sleep of death beside its father's grave.

INTELLIGENCE.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Confirmation.*—On Sunday, 28th May, the Most Rev. Archbishop confirmed sixty-one persons in St. John's church, Frederick city, and preached on the occasion. The same day, at the request of the Most Rev. Archbishop, the Rt. Rev. Bishop Miles of Nashville confirmed fifty-seven persons at St. Patrick's church, Baltimore. On the following Thursday, June 1st, he confirmed ten of the pupils, at the Academy of the Visitation, in the same city. On the same day, the Most Rev. Archbishop Eccleston confirmed one hundred and thirty persons at the Cathedral.

Dedication, &c.—On Ascension-day, June 1st, the oratory of the spacious and elegant building, known as Calvert Hall, which has recently been altered in its interior arrangements for the use of the Brothers of the Christian Schools, was blessed for that purpose by the Most Rev. Archbishop. The brothers now occupy it, and enjoy every convenience for the accommodation of those who may wish to join their order. The school under their charge is in a flourishing condition.

June 4th, in the morning, the M. Rev. Archbishop confirmed one hundred and twenty-nine persons at Cumberland, and preached twice. In the afternoon he laid the corner stone of a new German church, and preached. On the feast of Pentecost he preached at Wheeling, Va., whence he continued his journey to Detroit, to preside at the consecration of the new cathedral of SS. Peter and Paul, on the 29th June.

Since writing the above, we received from an esteemed correspondent the following details which will be read with pleasure.

Cumberland, Md.

Mr. Editor:—On Sunday, the 4th of June, the Most Rev. Archbishop Eccleston administered confirmation to one hundred and twenty-nine persons in St. Patrick's church of this place. The church was crowded, and surrounded by an immense throng of people, both Catholics and Protestants, eager to witness the solemnities of the day. High mass was celebrated by the Rev. L. Obermyer, pastor of the congregation, and immediately before confirmation the archbishop ascended the pulpit and delivered a most powerful discourse in language chaste and eloquent. The delighted audience listened with breathless attention whilst he delineated in glowing terms the trials and triumphs of the church of God, always confiding through every vicissitude in the promised protection of the strong arm of omnipotence. The clearness of thought and strength of argument, as well as his elegance of diction and graceful manner, convinced the understandings and won the admiration of his numerous hearers.

In the evening, according to previous arrangement, the archbishop laid the corner stone of St. Peter's (German) church—a sacred edifice, in dimensions 90 by 50 feet, about to be erected in a central and conspicuous part of Cumberland. To be present on this interesting occasion there assembled a vast concourse of people, gathered in from the lofty ridges of the Alleghanies and the deep, shady valleys, from the winding ravines and the bosom of our boundless forests, as well as from the town and its immediate vicinity. About two thousand Catholics fell into ranks, arranged in regular order by the marshals according to the respective societies, associations, &c., to which they belonged in the congregation. This formed an escort to the Most Rev. Archbishop; who, together with the priests and sanctuary boys, were attired in their ministerial robes. The archbishop bearing his crosier and mitre, and the priests in surplice and stole, preceded by the thurifer, crossbearer, and acolyths, appropriately vested, presented a magnificent spectacle, honorable to religion and edifying to the faithful. The procession moved from St. Patrick's church, and winding through all the principal streets, reached at length its destination. A large and well-behaved multitude of Protestants, about equal in number to the Catholics and occupying the opposite side-walk, accompanied the procession. Every eye was attracted to the long train of Catholics, particularly to the novel and beautiful sight of the archbishop and clergy in their ecclesiastical dress. Having reached

the site of the new church, the Rev. Mr. Helmpracht delivered a sermon in the German language; he was followed by the archbishop in English—who again made a most happy effort, rivaling in merit his morning discourse. The usual ceremonies for blessing and laying the corner stone, as prescribed by the ritual, were observed; after which the procession returned to St. Patrick's, where the Most Rev. Archbishop dismissed the people with his benediction.

During the whole proceedings the utmost decorum was observed by the Protestants, for which they merit the highest credit. Not a word was said, or an act done to which any Catholic could object: respectful, reverent conduct prevailed throughout. Thus terminated one of the happiest days that have yet dawned on the church in this section of country; honorable to God and creditable to his holy faith. The faithful returned to their respective homes with hearts elated, and swelling with gratitude to the author of every good and every perfect gift, for what they had seen and heard during the day, and for having been permitted to consecrate a day to the service of God, and according to the measure of their abilities to contribute towards elevating, in the sight of the world, the character of the holy Catholic religion. LEO.

DIOCESS OF CINCINNATI.—*Dedication and Confirmation.*—The spacious and beautiful church of St. Philomena, on Congress st., was dedicated by Rt. Rev. Dr. Purcell, on last Sunday, May 21st.

On Sunday, June 4th, the Rt. Rev. Dr. Purcell dedicated to the worship of God, the new church of St. Michael's, in Cincinnati. On the same day he confirmed upwards of one hundred persons in the cathedral, chiefly pupils of the Sisters' schools.—*C. Telegraph.*

The youth, and others prepared for confirmation in St. John's and St. Mary's congregations received this sacrament in St. Mary's church, last Sunday, June 11th. There were in all three hundred and sixty-five confirmed, among whom were eight converts.—*Ibid.*

New Church.—A very handsome new church belonging heretofore to the Episcopalians, in Hamilton, Butler county, was purchased at sheriff's sale, last Monday, for two thousand nine hundred and fifty dollars, being two-thirds of the appraised value. The American and Irish Catholics will take possession, after it has been properly fitted up and *blessed*, of this edifice, and the German congregation will continue to worship at St. Stephen's.

It is truly wonderful how rapidly the Episcopalian sect is passing away. It is said that "a remnant of all will be saved," but if the Episcopalians continue to decline as heretofore, there will be no "remnant" left to go any where.—*Ibid.*

DIOCESS OF PITTSBURG.—*Loretto.*—A band of the Sisters of Mercy left this city last week for the purpose of establishing a foundation in Loretto, Cambria county, in this diocess. May God prosper their pious undertaking, and may their success in establishing a School be a new inducement for the mother house in Pittsburg to send Sisters to every congregation in the diocess, where good schools are required.—*Pittsburg Catholic, May 27th.*

Religious Profession.—On the 13th May, in the convent chapel of the Sisters of Mercy, on 5th street, *Sister Mary Lucy McGiven*, *Sister Mary Teresa Burgoon*, and *Sister Mary Monica Stub*, received the black veil from the hands of the Rt. Rev. Dr. O'Connor, attended by the reverend clergymen of the cathedral.—*Ibid.*

DIOCESS OF PHILADELPHIA.—*Corner Stone.* Last Sunday afternoon the Rt. Rev. Bishop Smith of Glasgow, laid the corner stone of the new Church of the Assumption in Spring Garden street, between 11th and 12th. Bishop Kenrick preached on the occasion to a very large audience; the Rev. Mr. Larkin having been prevented from attending in consequence of the illness of a brother.—*Catholic Herald.*

Confirmation.—On the 3d Sunday after Easter, the Bishop of Philadelphia administered confirmation in St. Paul's church, Moyamensing, to seventy-five persons. We are happy to learn that this parish is in a very flourishing condition. The church, although a very large, as well as handsome structure, is well filled every Sunday. It is under the pastoral charge of the Rev. P. F. Sheridan.

Bishop Kenrick administered confirmation on Sunday, June 4th, in the Church of the Holy Trinity, to sixty persons.

On Whit-Sunday, the bishop administered the same sacrament in St. Peter's church.

On Whit-Sunday, Bishop Kenrick gave confirmation in St. John's church to sixty persons.

On Whit-Monday Bishop Kenrick gave confirmation in St. Peter's (German) church, to sixty persons.

St. Augustine's Church.—The new edifice of St. Augustine's was opened last Sunday morning, it being now so far finished as to allow of permanent use.—*Ibid.*

Diocess of Boston.—*Consecration.*—On Thursday, 18th inst., the Rt. Rev. Bishop consecrated, according to the form prescribed in the pontifical, the beautiful marble altar recently erected in St. Mary's church of this city. The new altar of St. Mary's is unsurpassed by any we have seen in this country. The tabernacle, which is of the purest white statuary marble, is built in the form of a Grecian temple. It is a miniature copy of the Parthenon, and is a perfect gem. Both the altar and the tabernacle are the work of Mr. Richard Barry, of this city. While we are speaking of altars it will not be amiss to mention the new altar in St. Vincent's church, which, though of wood, is also very beautiful. It was made by Mr. Garey, and the marble graining, which is admirably done, is by Mr. McPhilomy.—*Cath. Obs.*

Confirmation.—On Sunday, the 28th of May, the Rt. Rev. Bishop administered the sacrament of confirmation in St. John's church, Worcester, to one hundred and twenty persons, of whom several were adults; on Sunday, the 4th June, in St. Mary's Salem, to sixty-three persons, principally youths.—*Ibid.*

Church burned.—St. Mary's church, in Waltham, was burned to the ground, on last Sunday morning, about three o'clock. The fire was evidently the work of an incendiary. There was no insurance on the building. The selectmen of Waltham, that same day, offered a reward of $200 for the detection of the incendiary; they have also offered the Catholics the free use of the town hall for divine worship. The firemen, we are told, worked nobly, but in vain.—*Ibid.*

Diocess of Dubuque.—*Confirmation.*—On Sunday, May 7th, the bishop of Dubuque administered the sacrament of confirmation, in St. Patrick's church, Garry Owen, Iowa, to thirty persons, three of whom were converts.—*Cor. Cath. Observer.*

Diocess of New Orleans.—*Confirmation.* On Sunday, 7th of May, Bishop Blanc confirmed fifty persons in St Paul's church, parish Avoyelles. May 14th, he confirmed thirteen persons at Alexandria.—*Prop. Cath.*

On the 17th May, he confirmed twenty-four persons in the church of Brevelle island: on the 20th May, twenty-four were confirmed at the institution of the ladies of the Sacred Heart at Natchitoches. This academy, though founded only one year since, numbers sixty pupils, of whom thirty are boarders. On the 21st of May, the bishop confirmed twenty-eight persons in the parish church of Natchitoches, the next day, forty were confirmed in the district of Comtè; on the 24th of May, at Clontierville, fifty-eight; on the 28th of May, at Pointe Coupeé, seventy-five. On the 1st June, the bishop laid the corner stone of the novitiate of the Sisters of Charity. At New Orleans, June 2d, he confirmed forty-eight persons in St. Mary's church: the same morning he confirmed one hundred and ninety in the church of Lafayette; on the 8th June, he confirmed one hundred and fifty-five in St Augustine's church.—*Ibid.*

Diocess of New York.—*Laying the Corner Stone.*—We learn from the *Truth Teller*, that on Sunday the 21st of May, Bishop Hughes laid the corner stone of a new church at Rondout, the old church being too small to accommodate the increased congregation.

Diocess of Albany.—*Retreat.*—A spiritual retreat for the clergy was held at Albany, closing on the 30th May. The exercises were conducted by the Rev. John McElroy, S. J. After the retreat, the clergy subscribed $5,200 towards the new cathedral.—*Cor. Freem. Jour.*

Diocess of Buffalo.—*Episcopal Visitation.*—Bishop Timon commenced a retreat for the congregation of St. Patrick's church, in Rochester, on the fourth Sunday in Lent, and closed it on the evening of "Passion Sunday." The retreat was well attended, and produced an incalculable good, as will appear from the fact of over 1600 receiving the holy communion, during the brief period it lasted. The bishop preached three times each day, on subjects suited to the exercises, and on doctrinal subjects at half past 7 in the evening.

At the close of the retreat, on "Passion Sunday," he administered the sacrament of confirmation to 384, and gave holy communion to over 700 persons.

On the 2d of May he visited the congregation of Dansville, where he remained two days doing good, and administered confirmation to 40 persons. This new mission, through the efforts of the zealous priests of the Holy Redeemer at Rochester, is now provided with a church. It is composed of German and Irish Catholics.

On the 5th, he visited the congregation of

Scottsville, where he administered confirmation to 38, and gave holy communion to 150 persons. This mission promises well, and, with the attention of a resident priest promised to it by the bishop, will soon be in a prosperous condition.

On the 6th, the bishop visited Canandaigua, and preached the same evening to a crowded audience. On the following day (Sunday), their new church was dedicated under the patronage of the Blessed Virgin. The bishop celebrated pontifically, assisted by the Rev. Messrs. O'Reilly, and the choir of St. Patrick's, of Rochester, which volunteered for the occasion, sang, with great effect, the splendid mass of Massenghi.

This being the first episcopal visit made to Canandaigua, and the first pontifical mass witnessed by its citizens, and the first time that religion put on here somewhat of its imposing majesty, made the whole appear to me the most delightful spectacle I ever witnessed. When I remembered that, but eight years since, the most sanguine scarcely dared hope for the formation of a congregation here, and now saw before me a venerable pontiff, surrounded by his priests, officiating in a beautiful temple just dedicated to the worship of God, and around, a body of devoted worshippers, I could not but exclaim, with feelings of the deepest gratitude, that God is merciful and just.

On Tuesday morning, the bishop administered confirmation to 80 persons, and holy communion to 140. St. Mary's at Canandaigua, is 60 by 30, in the simple Gothic style, and finished with great neatness and taste. The altar is very imposing, also in the Gothic style, and, with the vestries on each side of it, produces a charming effect. The location fronting on Main street, the most magnificent thoroughfare I have seen, is the most central of any church in the village. The Rev. William O'Reilly, with a few Catholics then worshipping in a small room, in a private dwelling, commenced this church in 1845, and, without foreign aid, perseveringly brought it to a prosperous termination. Both pastor and people, whilst grateful to God for an issue so cheering, may well congratulate each other for the confidence with which they undertook, and the zeal that sustained them, to the completion of this good work. Similar zeal, disinterestedness and perseverance, would plant the cross in almost every village in our land.

The bishop visited the congregation of Greece on the 10th, gave the people a short retreat, and was occupied in preaching, or the confessional, during his stay.

On the 11th he administered confirmation to 82 persons, and gave holy communion to 250. This congreation is under the pastoral care of Rev. William O'Reilly, and is in a most prosperous condition. Their piety, the regularity with which they receive the sacraments, and the zeal with which they embark in any good work, gave the bishop great consolation.

On Friday, the 12th, the clergy being much occupied, the bishop visited a sick person, at the distance of 50 miles in the country, and returned on Saturday night.

On Sunday, the 14th, he officiated pontifically at St. Joseph's, the church of the pious Redemptorists, and administered confirmation there to 170 persons. At Vespers he preached to St. Mary's congregation, and administered there confirmation to 168 persons. At half past seven the same evening, he preached to a crowded and delighted audience at St. Patrick's church; his subject was Purgatory, and I have been informed that some unbelievers in a middle state expressed, after service, their astonishment at its being rejected by their, or any sect.—*Freeman's Journal.*

New College.—A college is about to be organized in the city of Rochester, under the title of college of the Sacred Heart. The *Freeman's Journal* has the following particulars in relation to it.

The college of the Sacred Heart is placed under the immediate conduct of the Rev. Julian Delaune, late president of St. Mary's college, Marion county, Ky., a gentleman with whose talents, piety and zeal many of our readers are already acquainted. He is assisted by a competent faculty, and all the branches of a thorough collegiate course will be taught.

The buildings and grounds of the new institute have been purchased at a cost of $14,000. The situation, one of the most agreeable and healthy in western New York, commands a view of Rochester and its environs, including the Genesee river, the upper falls, aqueduct and Mount Hope cemetery. The property was a portion of the estate of the late W. W. Mumford, Esq., for many years his residence, and, through his enterprise and fine taste, improved by a block of three costly four story mansions and adorned with promenades and gardens.

The college is to be open for the reception of boarders in August, and the scholastic exercises to commence on the second Monday of September. For a detail of particulars, the public is referred to the prospectus, which is shortly to appear in our columns.

Diocess of Little Rock.—Bishop Byrne has purchased the late residence of Judge Paschal, on the romantic and eligible heights near our city, for the purpose of erecting the same into a female academy, to be conducted by the Sisters of Charity.—*Van Buren Intelligencer.*

Diocess of Hartford.—*Ordination.*—On Thursday the 8th inst., the Right Rev. Dr. Tyler, bishop of Hartford, held an ordination in the cathedral of SS. Peter and Paul, Providence, R. I., on which occasion the Rev. Messrs. James Gibson and Luke Daly, (deacons), were promoted to the dignity of the priesthood; the former gentleman being a convert to the Catholic church.

Church Burnt.—The Catholic church situated at the junction of York and Lafayette streets, New Haven, was consumed by fire on Sunday night, 11th inst. Most of the altar and other church furniture was saved. The loss is estimated at $8,000. Insured for $5,500—$2,200 at the New Haven Mutual Office, $3,300 at the Middlesex Mutual —*F. Journal.*

The Treaty Ratified!—The joyful intelligence of the ratification of the treaty has arrived, and we trust that nothing will occur to interfere with the fulfilment of its provisions. We have had fighting enough with a weak enemy, and have lost as much as we gain. The Mexicans have been severely scourged, by the sword and the pen of correspondents. Their religious feelings, even under the eye of general officers, were shamefully outraged. The nuns, belonging to some of the best families of the metropolis, were driven from their dwellings, and our clergy were marched through the streets of Mexico, with bayonets glittering around them, as if they had been common criminals; whereas, they had only protested against the injustice of their oppressors. The rooms were broken open, niches in the churches disfigured, and as we learn from the documents lately published in the "Freeman's Journal," the cushions of the cathedrals torn open, in the lust for gold, which filled the minds of some of the American soldiers. We rejoice that all this will now cease, and that the people of Mexico will be relieved from the presence of men who, with the name of liberty upon their lips, have too often forgotten its spirit. If the war have this effect—to unite the discordant factions of the Mexicans together—it will not be in vain; and the wisdom will not be dearly bought, which will make them feel as one people, though at the sacrifice of so much blood and treasure.—*Cath. Telegraph.*

OBITUARY.

Died at Astoria, L. I., on the 20th ult., the Rev. Felix Larkin, S. J., in the 45th year of his age. He was born in England, in the county of Durham, in May 1803, and received his classical education in the seminary of St. Sulpitius, Issy, near Paris. The revolution of 1830 obliged him to leave Paris. He received ordination in Montreal, and resided for several years in the college and seminary of that city. After spending a short time in England, he returned to the United States, and was invited to engage in the holy ministry in this diocess —Harlem, Bloomingdale, Flushing and Astoria were the theatre of his labors. It was at the latter place he died after a sickness of four or five weeks . . . . . He possessed a fine mind, a singular clearness and accuracy of judgment. *Truth Teller.*

At St. Catherine's Academy, Lexington, Ky., on Tuesday morning, the 16th inst., Sister Ann Spalding, sister servant of the institution.

She bore with exemplary patience the lingering illness which preceded her dissolution, and she died full of faith, and consoled by the hope of a blessed immortality. She was one of the oldest members in the Nazareth community of Sisters of Charity, and had always been distinguished for her piety, zeal, talent, and energy in promoting the benevolent objects of the Sisterhood. At the time of her death she was engaged in erecting new buildings for the academy, and her death was perhaps hastened by over-exertion in carrying on this enterprise, which she had the satisfaction of leaving almost completed. Having devoted her whole life to the service of her God and of the neighbor, we have every reason to hope that she has found acceptance at the throne of mercy, and that she has exchanged a life of sorrow and trouble for one of bliss eternal.—*Catholic Advocate.*

At the Charity Hospital, New Orleans, on the 31st of May, Sister Mary Victorine

(Kenny), a native of Ireland, aged 26 years. Her disease was consumption.

June 4th, at the Ursuline Convent, New Orleans, Sister SCHOLASTICA (Cinque). She was a native of New York, and was piously inclined from her youth. Though in a feeble state of health, she was admitted to the vows of religion in Oct. 1845, but her constitution soon became more seriously impaired, and after six months of suffering, borne with the sentiments of a true religious, she departed this life, aged 28 years.—*Propagateur Catholique.* R. I. P.

FOREIGN.

ITALY.—*Rome.—Allocution of His Holiness Pope Pius* IX, *in the Secret Consistory of April* 29, 1848.—"More than once, venerable brethren, we have protested in your assembly against the audacity of certain men, who have not hesitated to do us and this apostolic see the injustice of pretending that we have turned aside from the paths of our holy predecessors, and even on several points, horrible to say, from the doctrine of the church. Again, at the present moment there are not wanting men who speak of us as the principal author of the public commotions which have just taken place in Italy, as well as in other parts of Europe. In the Austrian regions of Germany especially, we have learned that it is every where spread abroad among the people, that the Roman pontiff, by emissaries and other means, has excited the Italians to bring about the changes which have taken place in public affairs. We have learned, at the same time, that the enemies of the Catholic religion have taken occasion therefrom to inspire minds with the desire of vengeance and of hatred against the holy see. We have no doubt that the Catholic people of Germany, and the worthy bishops who guide them, hold these iniquitous manœuvres in horror; but we know that it is part of our duty to prevent the scandal of the simple and imprudent, and to repel a calumny, the effect of which would fall, not only on our person, but also on the apostleship which we hold, and upon this holy see. Our calumniators, being unable to produce any proof of the machinations which they attribute to us, have rested their charges on what we did on first undertaking the temporal authority of the pontifical sovereignty. We think it our duty now to explain in your assembly, clearly and openly, the whole course of events.

"You know, venerable brethren, that as early as the reign of Pius VII, our predecessor, the principal sovereigns of Europe suggested to the apostolic see, that in the administration of civil affairs, it ought to adopt an easier system, and one more agreeable to the wishes of the laity. Later, in 1831, their wishes and counsels were set forth in a more solemn manner, by that celebrated *memorandum*, which the emperors of Austria and Russia, and the kings of the French, of England, and of Prussia, thought proper to send to Rome by their ambassadors. In this paper, question was raised, among other things, first of a council of consultors to be called from all the provinces which constitute the Roman states, and assembled at Rome; next of establishing or augmenting municipalities, of forming provincial councils, and of introducing other like institutions for the general good, in all the provinces; lastly, of admitting laymen to all offices, whether administrative or judicial.

"These two last points, above all, were proposed as vital principles of government (*tanquam vitalia gubernandi principia*). In other papers, also transmitted by the ambassadors, question was raised of granting a full and entire amnesty to all, or almost all, those, who, in the pontifical states, had violated the fidelity due to the sovereign.

"No one is ignorant that several of the things therein demanded were accomplished by our predecessor, Gregory XVI, that several others were formally promised by him in edicts, issued after his ordinances of that year, 1831. However, these benefits of our predecessor did not seem fully to answer to the desires of the princes, nor to suffice for securing public advantage and tranquillity, in the whole extent of the temporal dominions of the holy see.

"For this reason, when, by the mysterious will of God, we were elevated to the place of the deceased pontiff, moved only by the love of our temporal subjects, and without being urged by the advice or exhortation of any one, we granted a full and entire amnesty to those who had violated the fidelity due to the pontifical government, and we hastened to grant such institutions as we judged most adapted to further the prosperity of the people.

"After our views, by the assistance of God, had been carried into effect, our own, and the neighboring people, burst into transports of joy, gratitude, and love for us, and these mani-

festations were such, that, even in Rome, we were obliged to call the popular clamors, applauses, and assemblages within the limits of duty, as their excitement exceeded all bounds.

"Every one knows, venerable brethren, the words of the allocution which we addressed to you in the consistory of October 4th, wherein we reminded princes of that fraternal kindness and attentive care which they owe to their subjects; and the people themselves of the loyalty and obedience which they owe to their princes. Further, we neglected no opportunity of warning and exhorting, as much as in us lay, that all, adhering firmly to the Catholic doctrine, and observing the precepts of God and the church, might apply themselves to establish mutual concord, tranquillity, and charity towards all; and would to God that the result had answered to our words and our paternal exhortations! But every one knows the public commotions of the Italian people, of which we spoke just now; and the other events, whether out of Italy, or in itself, which have preceded or followed them. If any one were to pretend that the path for such events was opened by the acts with which our love and good will for our people inspired us at the beginning of our sacred reign, such a one would unquestionably deceive himself, and could not impute any thing of the kind to us; since we did nothing but what seemed to be necessary for the prosperity of our temporal state, not only to us, but also to the princes whom we have mentioned. As for those, who, in our kingdom, have abused our benefits, we, following the example of the Divine Prince of pastors, forgive them from the bottom of our heart; we lovingly recall them to better thoughts; and we supplicate of God, the father of mercies, to turn away from their heads, in his clemency, the chastisements which await ungrateful men.

"For the rest, the people of Germany cannot reasonably complain of us, were it only for this, that we were unable to restrain the ardor of such of our subjects in the temporal order who, inflamed with the love of their own nation, united their efforts to those of the other Italian populations. Many other princes in Europe, whose armies were more numerous than ours, beheld themselves equally unable to oppose the uprising of their people. In that state of things, we, however, gave no other orders to our troops sent to the frontier, than to protect the integrity and security of the pontifical state.

"Nevertheless, several persons manifest a desire to behold us, with the other peoples and princes, declare war on Germany; in consequence, we judge it our duty to announce in your assembly, clearly and distinctly, that nothing can be further from our thoughts than such a course, since we hold on earth, the place of Him who is the author of peace and lover of charity, and in the discharge of our supreme apostleship, embrace all races, peoples, and nations, in an equal love. But if, notwithstanding, a great number of our subjects are led away by the example of other Italians, what means have we to repress their acts?

"We cannot here help disavowing, in the face of the whole world, the perfidious designs of those who in the journals propose to place the Roman pontiff at the head of a new republic, formed of all the states of Italy. In addition, we seize on this occasion, in our love for the Italian populations, to warn them diligently to keep out of these projects, so disastrous for Italy herself, and not to allow themselves to be turned away from the obedience which they owe to their princes, whose kindness they have already experienced. In acting otherwise, not only would they fail in their duty, but also they would run the risk of making Italy behold intestine disorders and factions every day multiply in her bosom. As for us, we again declare, that all the thoughts, all the cares, all the solicitude of the Roman pontiff, have no other end than daily to procure the increase of the kingdom of Jesus Christ, which is the church, and by no means to extend the limits of the temporal kingdom which Divine Providence has given to the holy see to protect its dignity, and the free exercise of the supreme apostolate. Those, then, are in a great error, who, wishing to draw us into the midst of the tumult of war, hope to entice us by the bait of a greater temporal dominion. Nothing would be sweeter to our paternal heart, than to be able, by our labors, our cares, and our love, to contribute towards extinguishing the flame of discord, reconciling the souls of the combatants, and re-establishing amongst them peace.

"It is no trifling consolation to our mind to know that in many places, both in Italy and elsewhere, in this great movement of civil affairs, the faithful, our children, have in no

respect failed in their duties towards sacred things and the ministers of religion; but it is also a source of lively sorrow to our heart to know that these duties have not been fulfilled every where. We cannot help deploring, in your assembly, that most lamentable custom which especially prevails in our time, of bringing to light all sorts of wicked books, in which an abominable war is carried on against our holy religion and good morals; in which is lighted the fire of discord and of civil trouble; in which the characters of the most venerable men are torn by false accusation.

"We have thought fit, venerable brethren, to communicate these things to you this day. It remains for us now to offer to Almighty God, in the humility of our heart, assiduous and fervent prayers, that he may deign to defend his holy church from all adversity; that he may look upon us with the eye of mercy from the mountain of Sion; that he may protect and unite all peoples in the bonds of concord and peace."—*Tablet.*

Allocution of the Pope on May the 1st.—When God, by an inscrutable disposition of his Providence, called us notwithstanding our unworthiness, to fill the place of so many sovereign pontiffs, illustrious for their holiness, learning, prudence, and other virtues, we were instantly aware of the importance, the extreme weight, and the grave difficulties of the great office which God had confided to us; and raising unto him the eyes of our soul, discouraged and overwhelmed (we speak openly), we besought him to assist us with an extraordinary abundance of every kind of light and grace. We did not blind ourselves to the difficult situation wherein, in every respect, we found ourselves, and it was truly a miracle of the Lord, if in the first months of our pontificate, we did not sink under the thought of so many evils which seemed to come upon us, sensibly consuming our life. Nor did it suffice to calm our apprehensions that demonstrations of love were lavished by a people whom we had every reason to regard as devoted to their father and sovereign, and for whom we hastened with a new ardor to implore the succor of God, by the intercession of His Most Holy Mother, of the holy apostles, protectors of Rome, and of the other blessed inhabitants of heaven. This done we examined into the rectitude of our intentions; and then, after having taken the advice occasionally of some of the cardinals, our brethren, and of them all, we did necessarily for the good order of the state whatever we did up to this time. These things, as all the world knows, were received with a joy and applause which served abundantly to recompense our hearts. However, the great events came on, not merely of Italy, but of almost the whole of Europe; which kindling men's minds, made them conceive the design of making of Italy one nation more united and more compact, in a condition to rival with the first nations of the earth. This feeling raised one part of Italy, burning to emancipate itself. The population rose to arms, and the combatants are still confronting each other with arms in their hands. A portion of our subjects could not contain themselves, and ran spontaneously to form themselves in military order; but, once organized and provided with officers, they had instructions to stop at the frontiers of the state. And these instructions were agreeable to the explanation which we gave to the representatives of foreign nations; they were agreeable to those pressing exhortations which we addressed to those of the soldiers, who, before setting out, wished to be presented to us. Every one knows what our words were in the last allocution, where we said that it was repugnant to us to declare any war, but that we had not the power of curbing the ardor of that part of our subjects who, like the other Italians, were transported with the spirit of nationality. And here we will not allow you to be ignorant, that in these circumstances, we did in no wise neglect the cares of a father and a sovereign, and that we provided in the manner which seemed to us most efficacious, for the greatest possible security of our sons and subjects, who without our wishing it, found themselves already exposed to the vicissitudes of war. We protested, by the words above alluded to, against a commotion which threatens to break out in violent acts; which, not even respecting persons, treads under foot all right; which seeks (O great God! our heart shudders to say it!) which seeks to drench the streets of the capital of the Catholic world with the blood of venerable persons, innocent victims designed to soothe the unrestrained passions of men incapable of hearing the voice of reason. And will this be the recompense which ought to have awaited a sovereign pontiff for the multiplied proofs of his love towards the people! My people! what have I done to thee? (*Populo meus!*

quid feci tibi?) Do not these wretched men see that, not to speak of the enormous excesses with which they stain themselves, and of the incalculable scandal which they give to the whole universe, they dishonor the cause which they pretend to serve, by filling Rome, the state and all Italy with an infinite series of evils? And in this, or the like cases (may God preserve us from them), could the spiritual power which God has given us remain idle in our hands? Let all men know, once for all, that we feel the grandeur of our dignity, and the force of our power. O Lord! save Rome, thy Rome, from such great calamities! Enlighten those who will not listen to the voice of thy vicar; bring them all back to better counsels, to the end that, obeying Him who governs them, they may less sadly pass their days in exercising the duties of the good Christian, duties without the accomplishment of which none can ever be either a good subject, or a good citizen.

Given at Rome at St. Mary Major, the first day of May, 1848, in the second year of our pontificate. PIUS IX, POPE.

The Rev. Mr. Percival Ward, M. A. of Oriel College, Oxford, and the Jesuits.—Whilst mighty governors were quailing at the menaces of a mercenary rabble, and refusing shelter to imploring innocence and worth, this brave English clergyman stood up in its defence, and actually, by a stratagem, saved a devoted victim from the grasp of his merciless pursuers. The intended victim was the unoffending Father Costa.

The pamphlet of this heroic clergyman is an admirable production, and ought to be perused by all who prefer truth to prejudice. It has been sent to me from Italy, and I forward it to Mr. Lucas, hoping that he will give weekly portions of it to the public, until the whole shall have appeared in the pages of his TABLET. CHARLES WATERTON.

WALTON HALL, *May* 21*st*, 1848.

[We have much pleasure in being enabled, through Mr. Waterton's kindness, to lay this very interesting document before our readers. We are also indebted to Mr. Waterton for the notes appended.—ED. TAB.]

The Jesuits of Naples.

A Letter upon the recent expulsion of the Jesuits from Naples, addressed to Signor G. Lacaita, by the Rev. William Percival Ward, M. A., of Oriel College, Oxford, [who rescued P. Costa, from among the Fathers captives to the soldiery, by conveying to him a dress in which he disguised himself].

Pacem et veritatem diligite, ait Dominus omnipotens.—Zech. viii, 8.

NAPLES, *March*, 1848.

"My dear Sir—The illegal and unconstitutional expulsion of the Jesuits from Naples, has roused so general and loudly expressed an indignation among all classes of persons in this city, and the flagrant manner in which both the laws and the constitution of the country have been violated, has been so well and ably pointed out by all the public journals, that it would seem almost an impertinence in a foreigner to give any public opinion upon that subject. It is known to all, and lamented by all, even I should hope by the guilty perpetrators of the act, that the laws of your country have been insulted and broken under the very eye, and almost with the connivance, of the executive government; and that your newly acquired constitution has been violated in two of its most sacred articles, one of which declares the Roman Catholic the only religion of the state; which religion has been insulted in the persons of a lawfully constituted body of its priests; the other, which declares that the homes and persons and property of Neapolitans are inviolable, except by a regular and public process of law. All this I need not urge; but there is a subject connected with this sad affair, upon which I am tempted to step out of my proper place, and thus publicly declare my opinions.

"I have looked in vain for some more appropriate and worthy champion than myself, to come forward and give the lie to the vile calumnies which are circulated about those reverend fathers, so unworthily expelled from their country. But they shall not go, please God, without one voice of kindness following them, without one word of respect for their many and great virtues being spoken in that city, whose highest and most enduring interests they have so laboured to advance.

"This voice of kindness, this word of respect I venture to address to yourself. As a distinguished member of the Neapolitan bar, you have, I know, mourned over the gross breach upon the laws of your country; as an intelligent and zealous advocate of constitutional liberty, you have, I know, mourned not less over the grievous manner in which that liberty has been trampled under foot. A firm and conscien-

tious opposer of the Jesuits at a time when they were in power, you have yet shown so much moderation in your opinion of them, and so much sympathy with them in their unjust expulsion, that I feel assured what I am about to say in their defence will receive a fair and impartial consideration with yourself, and with all who are like-minded with yourself. Not but that I agree with you entirely in one respect, though, perhaps, from different reasons; I agree entirely with you in thinking, that the order of the Jesuits had far better leave Europe. I suppose we should both agree in saying, that the existence of the order, in Italy at least, is no longer consistent with public peace; we might differ as to where the fault lay; but we should again agree in thinking, that as men of peace, they had far better voluntarily leave these countries; and you would add, that if they do not leave them voluntarily, the various legislatures should pass such laws, as should at least break them up as *Communities;* and I do not say, that under the present state of things, I disagree with you in this. As a looker-on upon public affairs, both political and ecclesiastical, I cannot help thinking, that the best course the Jesuits could now follow for the advancement of religion, and the preservation of peace, would be, that the general only, with a few others perhaps as a council, should remain in Rome, as by the constitution of the order he must, but that all the rest should leave the continent of Europe, and disperse over the world in various missions to the heathen; and for this purpose the Catholic governments should leave their property untouched; for surely every Catholic country should maintain a mission to the heathen; in England we have more than one association for this purpose, of which one only has an income of more than one hundred thousand pounds sterling a year, and this we complain of as far too small. But what more zealous and efficient missionaries to the heathen has the church of Rome sent out in these latter ages than the fathers of the Company of Jesus? As witness their labors not only in past times, but also now, in China, India, Abyssinia, and America.

"Therefore I maintain, that while on the one hand, those reverend fathers could not more advance the cause of religion and peace than by devoting themselves wholly to the heathen; so, on the other, that a Catholic country could not better perform its sacred duties of propagating the Gospel of Christ throughout the world than by lending its due aid towards their support.

"But to return to the main object of my letter. All that passed without the walls of the college at the time of their expulsion is well known; but as you may not be so well acquainted with what took place within those walls, I will so far trespass on your patience as to recapitulate the chief particulars, as they have been related to me by one of the Padri, and as in some measure I witnessed them myself. On the morning of Friday the 10th inst. a mob of about one hundred and fifty young men presented themselves at the entrance of the college in the Largo di Mercatello armed with pistols and sword-sticks, crying, 'Morte ai Gesuiti,' and demanding the instant dismissal of the pupils. The provincial of the college went down to them, and said, that if the people of Naples wished the departure of the Jesuits, they would go at once, for they did not desire to press their services on an unwilling people. They then obliged him to sign a paper, that they would all go the next day.

"After this he assembled the fathers for his last sermon to them, but he was too much affected to proceed with it, and only told them that the time seemed come for them to obey the command of their Lord, 'When they persecute you in one city flee into another;' and he was going on to give them advice as to their future course, when the whole body of young men, together with some of the national guard rushed tumultuously into the room, where they were met together, and took possession of the whole building, treating its inmates with the greatest insolence. The report of the disturbance having been spread, many of the parents arrived about this time, and took away their own sons and those of their friends and acquaintances; so that they were all very shortly after this safe and clear out of the college.

"About this time Signor Tofano, the prefect of police, arrived from the king's council; he went up to Padre Cappellone and taking him by the hand said, 'Ah in what difficulty and danger do I see you! I can only advise you to provide each for your own safety in the best way you can, and leave the college one by one instantly.' The fathers replied, 'Why, what have we done? Why, does the king expel us?' Signor Tofano answered: 'It is not an order

of the council, only my advice to you.' While this conversation was going on, some of the young men who were looking on at a little distance came forward with the utmost violence threatening Signor Tofano with death, if he did not instantly dismiss the Jesuits. The prefect then retired, and the padri were left to the surveillance of the national guard; some of them attempted to go out, but they were driven back by the sentinels, as though they were prisoners. In this state I myself saw the college, having with some difficulty obtained permission to pay a visit to my friend within it. The gates were strongly guarded and the corridors were filled with armed men and reverend fathers in the most unseemly confusion. All the beautiful order and propriety of that once tranquil and holy house was destroyed. Still, among those reverend fathers, I can bear witness, that not one cheek was blanched with fear, nor did one word of anger escape their lips; the same calm, collected, and gentle manner, which had ever marked them in prosperity, distinguished them now. And so they passed that night in the midst of danger and insult, refused food, not allowed to go to their own chambers, packed together in one room, and locked up as criminals; threatened with personal violence; and one who had fainted from exhaustion, ridiculed and ill treated. And all this, I need not tell you, in direct violation of the law. The next day, after six and thirty hours without food and sleep, they were all driven from their home, as convicted felons are taken to the gallies. I saw them to the last; through the kindness of an officer on duty I was close to the carriages as they got into them; and not even then, worn down as they were by so many hours of anxiety, and sorrow, by want of food and of sleep, not even then did their calm self-possession leave them; their fine intellectual countenances were full of sadness indeed, and one very young man, leaving his 'cara Napoli,' and his still more dear church and religious home, for perhaps the first time, was in tears; but not one brow had a trace of fear, or guilt, or shame, no, nor of anger or reproach; gently and courteously they took their places in the crowded carriages; whilst they made their last adieus to any friends near, sorrowfully indeed, but tranquilly and affectionately. When I bowed to the good Padre Cappellone, the dear old man gave me his blessing from the carriage window, with the same sweet and gentle smile, with which I have ever seen him greet both high and low, when all thought it an honor to approach him. But I must speak of a more painful scene; the last Padre brought down, was a very old Spaniard, so entirely a cripple from rheumatism, that he was obliged to be carried in a chair,* the door of the carriage was too small for the chair to pass through, and though the utmost care and tenderness was shown by the officers and attendants, the pain the poor old man was necessarily put to was so excessive, that after a time he fainted away; his cries were most piteous, and yet between the various attempts to get him in, he seemed to smile on those around him; certainly not a word of impatience escaped him; at last they opened the head of the carriage, and so put him over the side: this lasted full twenty minutes. I quite pitied the officers on duty; they could not and they did not attempt to conceal their indignation and disgust at the whole proceeding; I am sure there is not one of those brave Swiss who would not rather stand under a whole day's fire of an Austrian battery than again go through a similar degrading duty. Twice I am told, did the Spanish ambassador demand that old man to be given up to him, but he was refused. Had he been the subject of a stronger and more energetic power, would he have been refused? This was the last; the melancholy cortège moved on, as a funeral procession, through the streets of Naples to the harbor, amid, I must say, a most respectful silence from all, and the tears and reverent salutations of very many. Young men and old, the novice and aged priest, the strong and the infirm, the Neapolitan and the stranger, all were carried off alike, as convicted felons, under a strong guard of soldiers and national guard.†

"I went down to the mole, got into a boat and rowed to the place of their embarcation. It was blowing a gale of wind, not another ship was leaving the harbor, and it was such a day altogether, that even a good sailor would not have put to sea in it, except from necessity; and yet those poor priests, who had perhaps never been in a boat before, were mercilessly turned adrift to be exposed to the sea and storm in a miserable little steamer, without the smallest article of clothing except those on their backs. But not then did their

* He was also covered with sores.

† The old crippled father had to sit on the open deck in the torrents of rain which streamed from every part of him, being unable to get under cover.

calm courage fail them; no weatherbeaten sailor could have stepped into a boat with more steady confidence than did the oldest and the youngest of that exiled band of priests.* And thus they were sent as prisoners to Baiæ, there to await the further orders of their persecutors. The next day, a larger steamer was sent for their use, and they were also allowed to land; but still as convicted felons, they were sent to prison into the castle of Baiæ. Here passports were sent to them from Lord Napier for Malta, and I confess I did feel proud, and I do feel proud, that the only resting-place those poor persecuted Jesuits could find should have been under the flag of Protestant England; England the free, the loyal and the just!

"Now, my dear Sir, consider this simple recital of facts, and I have related them as succinctly as possible. In the first place an absolutely illegal act was committed, even if you had had no constitution. But of that constitution two of the first and most sacred articles were flagrantly violated; one, which declares the Roman Catholic religion the only religion of the state; the other, which declares the home, and person, and property of the subject to be inviolable, except by legal process. Now, with regard to the first; the order of Jesuits is one of the constituted orders of the Roman church, and the head of that church has refused to dissolve it; therefore your religion was insulted and its laws violated. With regard to the second, the violation of all law was so gross that I need not speak of it. But there was a third compact broken, I mean the concordat of your government with the pope. And, besides this, the ambassadors and ministers of other foreign powers were insulted by the refusal of their demand to take the subjects of their respective sovereigns under their care. Here, then, were violated diplomatic relations with foreign and friendly powers; a solemn compact with the head of the church; your new constitution in two of its most sacred articles; the laws of your country; and to complete all, the laws of God, which command equity and mercy to be shown to all men, and especially require religion to be honored in the persons of its ministers.

"But who, and what, are the men to drive whom out of the country these sacred rights have been trampled under foot?* Strange as it may appear, there is no body of men whose mode of life and daily occupations are less known in Naples than the Jesuits. Their name is in the mouth of every one; every one has read, or listened to something against them; how many have ever read one single word in their defence, or taken the smallest trouble to ascertain the truth of the accusations against them? And then, look at the the accusations against them; can any thing be more vague and unsatisfactory than they are? Has it ever been known within the memory of man at Naples that a Jesuit has ever been arraigned as a criminal in any court of justice? Or has a Jesuit been ever attached for any political offence? Can any man in Naples now lay his finger upon one single crime which he can lay to the charge of any one single Jesuit, so as to prove it in a court of justice? For my own part, I have never heard any accusation brought against the Jesuits which would stand the cross-questioning of the youngest man at the English bar.

"I hope most sincerely now, that they will make of the government, and of the king, their natural protector, three separate demands.

"1st. That an official and a public return should be made of *every thing* found in the college after their departure; and also of the general condition in which it was found; and of the mode of life which their rooms and furniture exhibited.

"2d. An official and public return of the whole amount of their property, and of the sources from whence it was derived.

"3d. That if any member or members of their body be accused of any crime or offence, that they should be permitted to return and meet their accusers face to face before the judges of their country.

"I need not say that this would be but bare justice; and after the gross and disgusting reports circulated in the Genoa papers, and repeated in the Neapolitan, of what has been found in the college at Genoa, the government here is bound to do this, even if the Jesuits themselves did not demand it. And I say that it will be most shameful in the government of Turin also, if they do not meet those reports in the same open and public manner.

* They were kept on board the little steamer (used for the galley slaves), for three days and nights—their only food the mess of the galley slaves, so nauseous that until starving some of them could not touch it, and some could not eat it at all.

* The Naples papers, even the radical enemies of the society, admitted there was no accusation against them—so did those at Rome.

"Here are constitutional governments who but yesterday swore that the Roman Catholic should be the only religion of the state; to-day they suffer the violent expulsion of an established order of men who form an integral part of that religion without law, and without even inquiry; and after their expulsion they tamely endure that the exiled priests of their religion should be calumniated in the vilest manner, while they themselves have in their hands the means of refuting these calumnies. I say, that if they do not use these means, and tell the world *all* that they know of the Jesuit Fathers they will be for ever disgraced as men, and as Christian rulers.—*Tablet.*

(To be continued.)

Rome.—The elections for deputies for the lower chamber commenced on the 18th, and had not concluded on the 21st. It was thought that but a small number of electors would take a part in this operation.

The electoral colleges of Rome constituted themselves into regular organization on the 20th. Of these there are six, presided over respectively by Antonio Borghese, Joanne Colonna, Galeotti, Mandolese, Scaramucci, and Odescalchi.

The council of state was erected by a ministerial ordinance of the 12th May. It is composed of ten ordinary councillors, five extraordinary councillors, and twenty-four *auditeurs.* Four monsignori are among the number. Each councillor, it is said, is to receive a salary of 100 piastres per diem.

"The list of names (says the correspondent of the *Freeman*) was not well received by the people; nor did the pope himself accept it without change. The first name on this list was that of the celebrated astronomer and Jesuit, Father Vico. When his holiness saw it, he is reported to have exclaimed, 'Ah! you put his name here to make people think the Jesuits are not persecuted at Rome; but I won't sanction the trick;' and he drew his pen across the name. 'The pope continues to refuse sanctioning the war; but the ministers continue to carry it on in his name (I quote from a letter in the *Debats:*) from nine o'clock to five o'clock the cafes, the journals, and the tribunes of the streets talk against his holiness, not as pope, but as temporal prince; and from five to seven P. M., the battalions of the civic guard visit his holiness to receive his blessing and present him with bouquets. Yet under all this is the question of the separation between the two powers, which is now merely one of time. Cardinal Ciacchi had declined the presidency of the council, which would be offered to Cardinal Amat, legate of Bologna. The college of S. Apollinare had been given to the senate, and the palace of the chancellor to the deputies. The new ministry had taken possession of the Borromeo palace. Preparations had been made to prevent a descent of the Austrians at Ancona, which was much apprehended."

In Rome a collision is imminent. The retrograde party, including a certain number of the cardinals, are attempting to raise the *Transteverini*, and to sow dissensions amongst the ranks of the national guard. For some time past they have been plotting to carry off the pope to Subiaco, with a view of exciting the sympathy of Europe in favor of his holiness, and against the Roman people. 'God grant,' says the *Constitutionnel*, "that blood may not already have flowed in the streets of the pontifical city."

In reference to the affairs of Rome the London correspondent of the National Intelligencer makes the following statement: "There is no truth whatever in any of the reports that the pope has ever been a prisoner, or subjected to the least personal restraint. Rome is in the hands of men who have a stake in the country. Prince Aldobrandini, the very popular commandant of the civic guard, is brother to the Prince Borghese, the richest landed proprietor in the Campagna. Doria, a very honest and upright man, is minister of war. Count Mamiani, the premier, is a wealthy man and very popular. The leading men of the people, and who may be properly called their oracles—Professor Orioli and M. Sterbini, who were both long in exile, and the redoubtable Ciceroacchio—act in strict concert and unison with the men of rank, property, and intelligence. There is no communism in Rome. Roman common sense is too sound for that. An act of the government has lately decreed that all letters to and from the soldiers who are fighting for Italy in the north are to pass postage free. The pope is said to have been very much affected when informed of the late massacre at Naples, and to have addressed a very strong letter to the king upon the subject. There appears to be no room whatever to doubt his holiness's firm devotedness to the cause of Italian liberty; he may be placed in a temporary dilemma occasionally, through his mixed

character of both a temporal and a spiritual prince, but his course will be, as it has uniformly been, in favor of liberty and liberal measures."

FRANCE.—*A Presidency Proposed.*—It is stated that the committee appointed to draw up a constitution has decided unanimously upon the expediency of having but one chamber and a single president, both the result of direct popular elections by universal suffrage. The number of members to the chamber is undecided, but it is said that the present will be incapable of re-election and must have at least two millions of votes. The committee will probably conclude its labors in about three weeks.

Tranquillity of Paris.—During the past week tranquillity has been maintained in Paris, under the vigorous administration of Gen. Cavaignac, with a large body of regular troops under his command The attempts which have been several times made to create disturbance have been at once suppressed.

The national assembly surrounded by an immense military force, sits daily, and appears by degrees settling down to the business of practical legislation.

ENGLAND.—*The Chartists Moving.*—Some partial disturbances have taken place in London, at Bradford, Manchester, Leeds, and other places. Chartists have been the chief instigators of these tumults, which, in every case, have been almost instantly suppressed.

On Monday evening a large assemblage of chartists collected in Clerkenwell, in London, but at midnight they quietly dispersed. On Wednesday evening similar meetings took place, but the arrangements of the police, aided by a demonstration of the military, were so complete, that the mob, whenever it appeared, was speedily scattered.

The special force was called out to guard the outskirts, and the same alacrity in turning out to preserve order and property was exhibited by the middle classes as on the 10th of April.

At Bradford a collision took place between the chartists and the police, and a great riot ensued; but the military restored order, and enabled the police to capture the principal ringleaders, many of whom have been committed for trial at Manchester.

After various meetings of confederated clubs and chartists, a grand meeting was organized, to be held on Wednesday, comprising large bodies from the surrounding districts, but the magistrates issued a proclamation forbidding it. They also prevented the Oldham chartists from entering Manchester. A large body of military and police were drawn up, and the multitude was compelled to retreat.

The Feeling in England in regard to Mitchell's Conviction.—There can be no doubt that very deep seated misery prevails among immense bodies of the unemployed people. Mr. Mitchell's conviction is the general theme of declamation by the orators who address the people on these occasions. The evil is becoming so great, that we should not be surprised if the government, throwing overboard all their preconceived principles, were suddenly to adopt some extensive scheme of emigration. Certain efforts were being made to stimulate such an enterprise, but the government is quiet, passive as yet, with regard to any comprehensive measures of relief. The price of bread is very low, which doubtless mitigates much distress, but the mercantile derangements of last year are now telling deeply upon the working classes of England generally.

IRELAND.—*Sentence of Mitchell.*—On Saturday last, in Dublin, Mr. Mitchell, convicted of treason on the previous evening, was sentenced to fourteen years transportation, and immediately removed, under an escort squadron of cavalry, to a steamer of war, which was in waiting to convey him to the convict depot at Spike Island, in the cove of Cork; his destination is Bermuda, whither he has already sailed, to be incarcerated on board a dock-yard hulk.

Intense excitement prevailed in Dublin up to Sunday night, but has since given way to a deep and solemn silence, which denotes stern preparation and resolve. A liberal provision will be made by the nation for the convict's family.

The European Times says—When the verdict of guilty against Mr. Mitchell was delivered, a scene of great confusion ensued in the court, but the tranquillity of the city of Dublin was not materially disturbed. On the following day, the 27th ult., Mr. Mitchell was brought up for sentence, and after some speeches equally defiant as his previous conduct, of all authority whatsoever, he was sentenced by the court to fourteen years transportation. On the same day he was conveyed in the ordinary prison van to the government

steamer lying close to the quay. We forbear to touch here upon all the tender and affecting circumstances of the sudden parting of this unfortunate man with his wife, children and confederates.

LATEST INTELLIGENCE.—*By the Britannia.* Since the trial and deportation of Mr. Mitchell, the most important intelligence from Europe has been received by the Britannia, which arrived at New York on the 26th June.

FRANCE is still in a state of confusion, and it is impossible to discover its future through the fluctuations which it now exhibits. A movement is said to be on foot among the legitimists to raise the Count of Paris to the throne. The Prince de Joinville has been arrested in Paris. The political constitution of France is to be Democratic republican; but we have yet to see what this means.

IRELAND.—The Repeal association and Orange confederation have united under the title of the Irish League.

AUSTRIA.—The Austrians have been signally defeated by Charles Albert at Goito and Peschiera.

Rome.—Letters from Rome of the 28th ult. state that Mgr. Morichini had been sent by the pope to Vienna, to negotiate peace with Austria on the terms stipulated in the letter addressed by his holiness to the emperor, on the 3d ult. Pius IX had recovered all his popularity, and on the feast of St. Philip Neri the population made a brilliant manifestation in his favor. The Abbé Gioberti was still at Rome, *fêted* by the whole populace.

The *Gazetta di Roma* says:—"His holiness, as the common father of the faithful, seconding the views manifested in favor of peace, has just sent an extraordinary apostolic delegate to the belligerents (with the exception of the emperor of Austria, to whom his holiness had already written), for the purpose of opening negotiations for the termination of the war. The holy father will do all in his power to prevent the German nation from staking its honor on sanguinary attempts against Italy, and to induce it to recognize the latter country as its sister, all those states being, in faith and charity, the common children of the holy father. His holiness will pursue these negotiations with all the zeal that can be inspired by the conviction of thus fulfilling the duty of the supreme priesthood confided to him by Jesus Christ. The ministry has thanked the pope for having insisted, in his letter to the emperor of Austria, on this condition of peace—namely, that the natural boundaries of the people of Italy shall be restored to them. Italy does not hate—she even loves and esteems—the German nations, but let the Germans recross the Alps, let them swear to observe the pacts prescribed by the natural law of nations, and then will the Italians embrace them as brothers."—*Tablet.*

MISCELLANEOUS.—*Editorial Certificates.*—If subscribers to religious journals, like church members, in "stopping their paper," were required to produce an editorial certificate, before they could subscribe to another, there would be some curious developments, as, for example:

We certify that A. B. stopped his paper because the editor refused to allow him six columns for a personal vindication, which concerned nobody but himself.

We certify that C. D. refuses the paper because the editor did not publish the obituary notice of a relative, which was never sent to him, but which he ought to have detected in some of his exchange papers.

We certify that E. F. wishes to transfer his *patronage* to another paper, because, having taken this paper six years without paying a cent, he felt himself insulted by having a bill sent to him by way of a *reminder.*

We certify that G. H., in his own opinion, is a poet of the first water, but the editor, unfortunately, differing with him in opinion, is regarded by him as wholly unqualified for his office.

We certify that I. J. has stopped his paper, because the editor had the temerity to express an opinion on a certain matter, without having previously ascertained the opinion of this particular subscriber.

As it would be rather too onerous to write out these certificates in full, we will just refer to certain cases in which they might be required. As, for instance, one is offended because he detects a leaning to Whigism in one selection, and his neighbor is offended because another item is clearly democratic; one regards the paper as a little too practical in its teachings, and another as far too doctrinal; this one charges that the southern section of the church receives too little notice, and that one is mightily offended because it receives too much; one says, why do you not cease controversy? and another can take the paper no longer because it is not controversial enough; one

wants a higher strain of literature, and another, profounder discussion; Mr. X. can never forgive us, because we suffered Mr. Y. to review one of his articles, and Mr. Z. is in the same situation, because we did not praise his book as he thought it deserved.

We have been looking a little into the philosophy of these things, and we have just detected the key of explanation. The whole is resolvable into this.—Perfection is expected in an editor, and if he cannot satisfy this very *reasonable* claim, he must expect to hear of it from his *patrons*. Why should he presume to teach, unless he knows every thing, and the wishes and feelings of every body? He should offend no one's prejudices, contradict no one's opinions, disturb no one's self-love; he should be all things to all men—in short, he should be exactly that kind of being which never did exist and never will exist.

We hope we shall not be understood as intimating that we have had any peculiar troubles in this way; since this would be an erroneous conclusion. We have met with curious specimens of contracted views in our editorial career, yet this we can say, with entire justice, that the great body of our subscribers, not expecting from us more than a weak, fallible man, with good intentions and kind feelings, could render, have deported themselves with eminent forbearance and courtesy.—*The Presbyterian.*

Marrying Cousins.—Mr. Fowler, in his work on "hereditary descents," has a frightful catalogue of facts to show the evil consequences of marrying blood relations. We give a short extract:

C. W. has six children by his cousin, one boy and five girls; of whom three are deaf and dumb.

The king of Hanover, cousin of Victoria, and the offspring of cousins, is blind.

The noble families of the old world are fast running out, and their deterioration is generally ascribed to their aristocratic custom of marrying blood relations. It is doubtful whether the present royal nurselings of Albert and his cousin Victoria will ever astonish the world by their talents.

Mr. B., of Meredith, New Hampshire, married his cousin; and had eight children, four of which are dead, one kept his cradle till he was five years old, when he died, three had moderate capacities, two are complete idiots, and one, the only bright one of the eight, has no legs, and only a stub of the right arm. Mr. B., by a second marriage, had two bright children.

Mr. N., and his cousin, both intelligent, married, and out of seven children, three were crazy, two flats and simpletons, one barely passable and one fair.

D. H.'s parents were cousins, and two of his brothers became blind young, while he has a small head and causality, and a sluggish organization.

W. G., of S——, Massachusetts, brother of Professor G., of New Hampshire, married his cousin, all his children are lame, or some way out of joint.

Mr. B., a man of considerable sagacity, lived as a husband with his niece; and his children, numbering some eight or ten, were much inferior, both physically and mentally, to either of the parents. Four were helpless, and two, a male and female, had uncommonly large, but diseased heads. The male's measured about thirty-six inches in circumference and the female a trifle less.

Mr. Foster, a teacher in the deaf and dumb asylum, of Philadelphia, says that of seven children of first cousins whom he knew, six were idiots, and one a mute, but smart; and of another family, two were mute idiots, and three mute, but smart.—*Catholic Herald.*

A New Catholic Paper in Paris.—We learn from the *Propagateur Catholique*, that a new paper, called *L'Ere Nouvelle*, the *New Era*, with the text of St. Paul *Instaurare omnia in Christo*, as its motto, has been started in Paris, since the late revolution. It is conducted by nine gentlemen of distinguished talents and of eminent piety, among whom are the Rev. Father Lacordaire, the Rev. Mr. Maret, professor of divinity at the "Sorbonne," Mr. Ozanam, one of the ablest professors of the "College de France," Mr. De Coux, formerly editor of several Catholic papers, and Mr. C. Saint-Foi, well know as a distinguished religious writer.

Statistics of the Catholic Population of Europe.—The population of Europe is stated to be 232,000,000, of which 136,000,000 are Catholics. Spain has 15,000,000; Portugal has 5,000,000; Italy has 25,000,000; Austria has 25,000,000. Turkey in Europe has a population of 8,200,000, of whom 1,600,000 are Catholics—a greater proportion than the Catholics of England bear to the population of that kingdom, which is 12,400,000, while the Catholics

there are put down at 1,700,000. Ireland has 5,800,000 Catholics of a population of 6,850,000. (Too low an estimate.) Belgium has a population of 3,863,000, of which 3,450,000 are Catholics. The population of Prussia is 12,330,000 —the Catholics number 5,920,000. There are 31,000,000 Catholics out of the 33,000,000 of France. Russia and Poland have a population of 53,000,000, of which 11,000,000 are Catholics. The United Swiss population is 1,960,000 —the Catholics number 980,000.

American Commerce:—Our American marine is now second only to that of England. It appears by the official report on commerce and navigation, just made at Washington, that 14,229 American and foreign vessels entered our ports last year. The aggregate amount of entrances and clearances is nearly seven millions of tons. Of this large amount, two-thirds are American tonnage, and one-third foreign. The aggregate amount of seamen required to navigate such tonnage, is over 160,000.—*Newark Advertiser.*

Crops of the United States in 1847.—A Washington correspondent of the Courier and Enquirer gives the following particulars from the forth-coming annual report of the commissioner of patents. No year is mentioned in the letter, but 1847 is doubtless intended:

	Crop throughout the Union.		Bushels.
Indian corn	"	"	540,000,000
Oats	"	"	111,530,006
Rye	"	"	31,350,000
Oats	"	"	177,000,000
Buckwheat	"	"	11,674,000
Barley	"	"	5,735,000
Potatoes	"	"	97,018,000

This last crop (potatoes) it seem, has very much diminished in consequence of the rot, which deserves the attention of government. The report of the commissioner may contain some valuable suggestions on the subject.

The tobacco crop was 219,964,000 pounds, a slight diminution compared to former years. Cotton crop 1,026,500,000 pounds. Rice crop 103,400,500 pounds. Silk crop 404,600 pounds of cocoons.

To Correspondents.—1. *The Catholic Church the Guardian and Promoter of Science, &c.*, respectfully declined. 2. Mr. *Sawyer's Plea for Amusements*, under consideration. 3. We have received the *Valedictory to St. Joseph's*, by Miss Abby Meaher, but too late for insertion in this number. It will appear in our next.

LITERARY NOTICES.

Introduction to a Devout Life, from the French of St. Francis of Sales, &c. A new edition. Baltimore: F. Lucas, Jr., 24mo. pp. 396.

The Catholic community will be pleased to learn that a new edition of this invaluable work has been issued by Mr. Lucas. It was much wanted, as the former editions had been exhausted. We have no spiritual book which can be more usefully consulted by the faithful, on the various subjects relating to their sanctification. It is an enlightened and sure guide in the ways of piety, and not less agreeable by the interesting style of the illustrious author. This edition is beautifully executed.

Cæsar's Commentaries on the Gallic war, &c. By Rev. J. A. Spencer, A. M. N York: D. Appleton & Co. Phila.: Geo. S Appleton. Baltimore: J. Murphy. 12mo. pp. 404.

This volume is another number of the beautiful edition of the classics issued by the Messrs. Appletons, surpassing in mechanical execution any thing of the kind that has been attempted in this country. Besides this important feature in the publication, it is enriched with a biographical notice of the distinguished Roman general, a map of his military expedition in Gaul, copious explanatory notes, and a lexicon.

An Introduction to the author's "Course of Reading," and "Elements of Reading and Oratory." Part Second. By H. Mandeville, D. D., &c. New York: D. Appleton & Co. Philadelphia: Geo. S. Appleton. Baltimore: J. Murphy. 12mo. pp. 267.

This book, with the exception of a few passages which are heterodox, contains a selection of reading that may be usefully applied according to the author's system, which consists in asking definitions that are supposed to have been previously learned from a dictionary.